Meet Sunday 2:45 4:15 & 7:
MOOSE TEMPLE-2nd AVE
(Undenominational)

The Bible Students Monthly

International Bible Students Association, *Publishers.*

VOL. II NEW Y NO. 1

Gathering the Lord's Jewels

"What Son is He the Father Chasteneth Not"

"They shall be mine, saith the Lord of hosts, in that day when I make up my jewels."—Mal. 3:17.

JEWELS have a value of their own, an intrinsic quality, and no doubt would be appreciated if they were very plentiful, but their appreciation is all the more marked because of their comparative scarcity. The figures and similes used throughout the Scriptures by the holy Spirit are full of significance, and this one as well as others. When the Lord likens his faithful people to the precious stones, jewels, it signifies that there is an intrinsic value or beauty that he appreciates, and it implies also that such characters are, in comparison with the world, very scarce—a "little flock."

Our text points to the close of the Gospel Age, and not only tells us that the Lord will not gather his jewels sooner, but implies also that the only class to be gathered at that time will be the jewel class—he comes to make up his jewels. We have here a contradiction of the ordinary thoughts on this subject: (1) That the Lord has been gathering his jewels all along for the past six thousand years; evidently an erroneous thought, since he has appointed a day, in the end of this age, in which he will gather, or make up, his jewels. (2) It exposes the fallacy of the thought that everybody who is respectable, half-way decent, is to be gathered to the Lord, and share in his Kingdom; for it distinctly points out that a very exceptional class only will be sought for and gathered.

The class here described as jewels are contrasted with other classes in the context (v. 15), "the proud," who have much of the success of the present time, and workers of wickedness, who tempt God, and are not careful to please and serve him—and such evidently are the majority of mankind. The jewel class is described in v. 16 as "They that feared Jehovah"—that reverenced him, "and that thought upon his Word."

But, we inquire, Where are jewels usually found? The answer of the figure is that jewels may be found in very unexpected places, as, for instance, the diamonds of South Africa are sometimes mingled with the ordinary gravel, and sometimes imbedded in bluish-black clay. They all require to be searched after, and generally require to be washed from the mire, **before being prepared** to refract the light. So some of these "jewels," whom the Lord is now seeking out from the world, are found in the ordinary walks of life, and some came from deep down in the mire of sin. In the world of mankind the Lord does not expect to find the jewels in perfect order, shaped, cut, polished and ready for the setting in glory. On the contrary, by one class of his servants he lifts them out of the mire of sin and out of the horrible pit, and washes them, cleanses them from sin through the merit of his own precious blood, and through his Word; and then through other servants and providences he polishes them with divine skill, to the intent that they may reflect and refract the light of the glory of God—the divine character,—justice, wisdom, love.

As the diamond in its rough state, uncut, unpolished, would have no more value than any other common stone for ordinary purposes, so those whom the Lord is selecting and preparing as his jewels are to derive their ultimate value from the cutting, shaping, polishing, of their characters under divine providence; as it is written, "We are his workmanship." (Eph. 2:10.) We cannot suppose the illustration to be perfect in every particular, yet we may readily see that, while divine grace is to be credited with the entire outcome—the beauty and grace of the finished jewel—yet nevertheless divine grace operates according to principles and conditions, under divine law. As the experienced diamond miners reject the soft clay and various of the hard stones, in seeking for those of the desirable kind, so the great Jewel-Gatherer operates according to a principle in seeking for his jewels.

"Even as Many as the Lord Shall Call"

The hardness of the diamond may be used to represent **character,** and we are to remember that character belongs to the individual and not to God. Each of us must have his own character, and only in proportion as each has character can he hope to be accepted finally as a jewel, for those without character will not endure the tests. As the diamond-seeker lays hold upon everything in his path that gives evidence of having the diamond quality, so divine grace, operating in the diamond field of the world (Christendom, and wherever the Word of the Lord has gone), lays hold upon all who have anything resembling character. The soft, the pliable, the uncrystallized, are not being sought now, and coming in contact with divine grace are passed by. Only such as give evidence of character are thought even worthy of washing and testing.

The hard **crystallization** of the diamond corresponds to **willingness toward righteousness** in the individual; and unless there be such willingness toward God and righteousness there is none of the jewel quality which the Lord is **now** seeking. Those whose wills are formed, crystallized, set, determined for righteousness, are they whom the Lord is now seeking. And here we have the imperfection of the simile; for, while all diamonds are alike hard, the great Jewel-Seeker accepts some in whom the crystallizing process is incomplete, and "helps our infirmities," developing in us by his providences the quality of firmness for righteousness, at the same time that he polishes us.—Rom. 8:26.

But even when the rough diamond has been found, as before observed, it would be of no value, except as it could be cut—indeed, of less value than other stones and clay for many purposes. So it is with those whom divine grace finds in the mire of sin, having, nevertheless, will or character desiring righteousness, truth, goodness, justice,—"feeling after God" (Acts 17:27); the great Jewel-Cutter, the great Lapidarist, must really **give them all their value,** by his wisdom and skill in shaping, cutting and polishing them. Yet, on the other hand, he could not cut, shape or polish that which had not the quality or character, the will for righteousness, essential to the receiving of such a polishing. Those, therefore, who are in the hands of the great Lapidarist, and undergoing his polishing process, must first have passed through the previous experience of having been **found** of divine grace—found of the Lord Jesus; must first have been washed; and must have been accepted as having wills desirous of harmony with the divine mind. Therefore, they may take pleasure in all the trying experiences and difficulties through which our Lord Jesus causes them to pass as various parts of the grinding and polishing process, necessary to their completion as Jehovah's jewels, to be made up by the close of the Gospel Age, and to be set in the gold of the divine nature, to reflect the beauties of the divine character forever.

It is in harmony with this thought that the Apostle encourages us to rejoice in tribulation, knowing that it is working out for us patience, experience, hope, brotherly kindness, love,—the various facets of the jewel essential to it in the eyes of him who is shortly to gather his jewels. The Apostle again speaks of even the most trying and difficult experiences of the Christian life as being "light afflictions," and he speaks of the present life as being, in comparison to the eternal future, but "a moment," saying, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—Rom. 5:3-5; 2 Cor. 4:17.

"Abandon Us Not In Temptation."

The lapidarist takes firm hold upon the jewel which he has already tested and proved to have the requisite jewel quality, and encasing it in a suitable instrument, he presses it against the friction, a lap-wheel, with just the required amount of pressure to cut away the roughness and unevenness, and to effect the necessary shaping and polishing. The process requires great skill, otherwise at times much of the value of the stone might be lost through misshaping; hence only skilled workmen are employed in this department.

For instance, the celebrated Kohinoor diamond originally weighed nearly 800 karats, but in the hands of a poor cutter was reduced to 280 karats. Yet so much of a diamond's value depends on **skilful cutting,** that more than one-half of its size was subsequently sacrificed in recutting it, to obtain symmetry, beauty, and refractive power, and now it weighs less than 107 karats.

So it is with the polishing of the Lord's jewels; their value depends much on proper cutting; and this is entrusted only to the skilled hands of our Lord Jesus Christ, of whom we are assured in advance that he was tempted in all points like as we are—that he himself passed through similar experiences of testings, etc., at the Father's hands. He knows just what we need to perfect us, so that we will be pleasing and acceptable to the Father, to reflect and refract the light of his glory when it shall fall upon us in our finished state. A part of our lesson is to have **faith** in this great Master-Workman whom the Father has appointed to shape and polish us. We may require much more trimming on some sides of our characters than on others; and the disposition often is to "draw back," to be not fully submissive, to fear that the Lord has forgotten and abandoned us in trial. But infinite wisdom assures us, guarantees us, that this is not so, and that to draw back would leave us **"unfit for the Kingdom."**—Heb. 13:5; Luke 9:62.

The earthly lapidary imbeds in cement the jewel he is polishing, except the facet which he is grinding, so that neither he nor any other sees it during the operation, except as he lifts it, cools it and examines the progress of his work; but all the while he knows just what is being done, for he has an instrument called a "Lapidary's Dial," which indicates the position of the jewel exactly, and avoids the poor cutting of olden times.

And just so it is with the Lord's jewels: "The world knoweth us not"—it has seen the wheel of discipline which has been cutting the Lord's jewels for centuries, but it has not understood the necessity and value of the process. It may even have caught an occasional glimpse of the jewels, but not to any advantage—not so as to be able to know the real merit of their characters or the value of the cutting and polishing, for even the already finished facets are smeared with the cement and slime from the grindwheel. But the great, loving Master-Workman and Lapidarist-in-Chief knows and has explained it all to the "jewels"; and they know in part now, and by faith are trusting all the remainder, singing in their hearts, "He knows, He knows!" "He will not suffer us to be tempted above that we are able to bear, but will with the temptation provide also a way of escape." Yes, the Lord knows just how much pressure to apply,—just how much friction is necessary—and will not willingly afflict us, or cause tribulation which he cannot and will not overrule for our good. And being thus assured that all things are working together for good to them that love God, his living jewels can "rejoice in tribulation," knowing that it is working out in them the peaceable fruits of righteousness—of love, and that such experiences are essential, and that without them they could never be amongst the gathered jewels.

"What Son is He that the Father Chasteneth Not?"

Our text, after speaking of the gathering of the jewel class, drops the figure and refers to the same class as God's sons, saying, "And I will spare them, as a man spareth his own son that serveth him." Here we have the distinction always held out, as between those who are servants merely, and those who are serving sons. Moses was faithful as a servant over his house (natural Israel), but Christ is faithful as a Son, over his house (the elect Church)—the house or family of sons, who have received the spirit of adoption, the holy Spirit. Although sons, yet they must learn **obedience** no less thoroughly than if they were merely servants. Indeed, as sons, it is all the more necessary that they learn the lessons of obedience to the Father; more, much more, is to be expected of a son in his father's service, than of one who is not a son. He is expected to engage in the service in the Spirit of his Father, moved by the same impulses of justice and love, because **"begotten again"** by that spirit of holiness. As a son he requires no less careful, but more careful, training than a servant; more careful disciplining at the Father's hands; for is he not his representative and to be his heir?—Heb. 3:5, 6; 12:7; Rom. 8:15, 17.

While these sons are not to be spared from the polishing processes necessary to make them acceptable as sons,—"accepted in the Beloved"—nevertheless they are to be spared from something, our text assures us. Other Scriptures show us that this class is to be spared, (1) from the great time of tribulation which is to come upon the whole world of mankind in the end of this age; in harmony with our Lord's words, "Watch ye, that ye may be accounted worthy to **escape all these things that shall come to pass,** and to stand before the Son of Man." (2) They are to escape the thousand years of judgment, or trial, coming upon the world, which has its beginning in the time of trouble of "the time of the end." Thus the Apostle declares that this class of faithful sons, the jewel class, **"shall not** come into condemnation [judgment] with the world."—Luke 21:36; 1 Cor. 11:32; John 5:24.

Nor does this imply that the world's trial, or judgment, will be an unendurable one; for, quite to the contrary, we are assured that it will be most favorable, that the Lord "will judge the world in righteousness" during the Millennial Age. But for the Church to have share in that trial would mean a **prolongation** of the period of trial; it would mean also a thousand years of delay in entering into the joys of the Lord in the fullest sense,—a thousand years of delay in attaining to that which is perfect. And not only so, but, as we have seen from other Scriptures, and as is implied in this Scripture, the class now being selected is a jewel class, differing in many respects from the world of mankind in general, all of whom have been redeemed, and for all of whom a way of escape will be provided, from the inherited Adamic sin and penalty, "in due time."—1 Tim. 2:6.

"Afterward It Yieldeth the Peaceable Fruits of Righteousness"

Nor are we to suppose that those who are now pressed against the wheel of tribulation, difficulty, are thereby made miserable. Quite to the contrary, they realize, as the Scriptures point out they should, a joy and peace which the world knows not of—which the world can neither give nor take away. And

"WHERE ARE THE DEAD?"

This sermon was published in Vol. I, No. 3, of "PEOPLES PULPIT." The interest aroused and the great demand for copies of this sermon has been remarkable. A sample copy will be mailed to any one free.

The Bible Students Monthly

PUBLISHED AT
82 BLEKMAN ST., NEW YORK CITY
C. W. HEK, Publisher

An Independent, Unsectarian Religious Newspaper, Specially Devoted to the Forwarding of the Laymen's Home Missionary Movement for the Glory of God and Good of Humanity.

when it is remembered that their severe experiences and polishings are "but for a moment," as compared with the longer disciplines of those who will be dealt with in the Millennial Age,—when it is remembered also that in proportion to their trials and difficulties they are granted the "more grace," and additionally that the reward shall be exceedingly, abundantly more than they could ask or think, according to the exceeding great and precious promises of the divine Word,—then ye can see that this house of sons, these "jewels" now being prepared by the Lord, are truly highly favored above all men, and may well take the spoiling of their goods (worldly reputation, etc., included) **joyfully;** knowing that these things are but working out their "far more exceeding and eternal weight of glory."—2 Cor. 4:17.

In speaking of us as sons of God, the Scriptures declare that we are in the school of Christ (the same thought as the cutting of the jewels); and of those who will ultimately be accepted as sons, they show that they will be such as finish their course with joy,—such as will have complied with the **predestinated conditions; viz.,** that all who will be of that son class (the jewels) must be copies of God's dear Son, who himself is the greatest, most brilliant and absolutely perfect one.—Rom. 8:29, 30.

The process of seeking the house of sons, the jewels, and polishing them, has already been in progress for over eighteen centuries; and the Scriptures indicate to us that now the end of the age is upon us, the time for making up or gathering these jewels, and setting them in the glory of the divine nature, preparatory to the new age in which they shall be exalted as the light of the world. The signs of the times clearly indicate, in harmony with this, that the great time of trouble for the world is nigh, even at the door, to prepare the world for the coming blessings. Hence we see that if we are to be amongst the acceptable jewels, amongst the sons who shall be spared from the calamities approaching, we have need to give diligence, and to coöperate with the great Master-Workman, that the shaping and polishing of our hearts, our wills, may be perfected quickly, and that we may be ready to share a glorious part, when he comes to make up his jewels, his loved and his own.

"Then Shall Ye . . . Discern Between the Righteous and the Wicked"

The Lord, through the prophet, indicates that as soon as the jewels shall have been gathered there will be a general change in his dealings with the world of mankind. Verse 15 shows how it is at the present time, while the polishing of the Lord's jewels progresses; the unfaithful and the worldly frequently seem to have the advantage; but v. 18 points out that after this polishing of the jewels is completed, and they have been set in the great crown of rejoicing at the end of this age, "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

Now, while evil predominates, while "the prince of this world" (John 14:30) reigns unbound, and while "they that tempt God are even delivered," it would be difficult, by outward evidences, to judge of who are the Lord's favored ones. Indeed, his favored ones, his "jewels," seem to be less favored and to have more afflictions, more trials, more persecutions, more difficulties, a narrower way, than others. And amongst them, consequently, are not found many great or rich or wise, but chiefly the poor of this world, rich in faith, and prospectively heirs of the Kingdom (Jas. 2:5). But when these shall be glorified with their Lord in the Kingdom—then there shall be a general change, a turning round. No longer will the wicked and those who tempt God be found in power and in influence and in prosperity, and the humble, the meek, the godly, suffer persecution and tribulation; but contrariwise, of that time, when Christ's Millennial reign shall be inaugurated, it is declared prophetically, "In his day the righteous shall flourish," and the "evil-doer shall be cut off."—Satan shall be bound also.—Psa. 72:7; 37:9; Rev. 20.2.

"They . . . Spake Often One to Another"

But glancing back at the context we see another suggestion respecting the **disposition** of this "jewel" class during their time of polishing. We read, "They that feared [reverenced] the Lord spake often one to another" (v. 16). Ah, yes! What could be more natural than a desire for communion with all who are of "like precious faith," all who are similarly in the hands of the Lapidarist, undergoing polishing, all who are of the same character, disposition, as respects God and his righteousness? Our Lord points out that "love of the brethren" will be a marked quality in all his servant-sons, for he that loveth him that **begat** loveth also him that is **begotten** of God. (I John 5:1.) And the tendency of the mutual love of the "brethren" is to meet frequently and (personally or through the printed or written page) to **speak** to each other. The Apostle Paul distinctly calls to our attention the propriety, yea, the necessity, for this class meeting together. He exhorts, "Forget not the assembling of yourselves together, ... and so much the more as ye see the day [the day of gathering of the 'jewels'] drawing nigh." It is to the same end that our Lord has made some of his promises to his people collectively saying, "When two or three of you are met in my name, there am I in the midst."—Matt. 18:20; Heb. 10:25.

There is a thought also in the word "together"; the sons of God are not merely anxious for a meeting in which the world, the flesh and the devil will commingle—they are anxious specially for fellowship with each other, with those who have similar characters, similar faith in the precious blood, similar consecration, and who are similarly passing through the hands of the great Polisher, to be prepared for association in glory. This desire for fellowship with one another is not selfishness, nor an impropriety; on the contrary, our Lord declares that those who love the light come to the light, while those who love darkness shun the light; and the Apostle inquires, "What communion hath light with darkness?" and he points out distinctly that while Satan and the children of darkness may simulate the table of the Lord and the grace of his truth, yet there is no real harmony or fellowship between their table and the Lord's table, upon which he sets forth the precious truth for his beloved.

When we read that these faithful "spake together," we naturally inquire respecting the topic of their converse, the subject upon which they communicate. It is not stated here, but is clearly stated elsewhere in the inspired Word. The Apostle points out that such "mind heavenly things," and contrasts them with others of the earth, earthy who "mind earthly things," and whose god is their belly. Their converse, therefore, will not be respecting earthly pleasures, food and raiment, the ambitions of the natural mind, the pride of life, etc., but will be respecting "the things which belong unto their peace," the things which are uppermost in their hearts; for these are all seeking "first the Kingdom of heaven and its righteousness," and in earthly matters are "content with such things as they have,"—as the Lord's providence shall arrange for them.

The New Song in Their Mouth.

Neither do they come together to lament the trials and difficulties by the way, although there may be some occasions when the majority may "weep with those that weep." Usually, however, the proper condition is that in which each should live so in the light of the Father's countenance that the trials and difficulties of the present life, which would be terrible and burdensome to the world unsustained by divine grace, will be to these but "light afflictions;" and as children of the heavenly King, instead of going mourning all their days, they will rejoice—rejoice in the tribulation and adversity, as well as in prosperity. Accordingly, as the sentiment of this class, it is written,—"He hath put a new song in my mouth, even the loving kindness of our God."

It is quite in harmony with this that the Apostle prays for some, that they may be enabled to "comprehend with all saints the length and the breadth, the height and the depth of the love of God which passeth all understanding." Those who have received this "new song," and have comprehended its meaning, with the saints in general, will have, in this love of God, and in the wide and deep, high and glorious plan of God for the salvation first of the elect Church, and subsequently of the world of mankind—"whosoever will"—an abundant theme, a never-ending theme, a theme above all others, which will fill their hearts and fill their minds. It will crowd out worldly topics, as being not worthy to be compared. It will crowd out complainings and murmurings, as being wholly improper on the part of those who have been recipients of so many divine favors, and "much advantage every way," in that we have delivered unto us the divine oracles—and especially in view of our adoption into the family of God as sons and "joint-heirs with Jesus Christ our Lord, if so be that we suffer with him, that we may be also glorified together."—Rom. 8:17.

While it would be wholly improper for the consecrated ones to thrust out others who desire to meet with them, or to attempt to judge the hearts of those who profess faith in the ransom and full consecration to the Lord, yet to the extent that those who have received the holy Spirit of adoption let their light shine out properly, and seek to "edify one another," and to "build one another up in the most holy faith," in that proportion the insincere, the unconsecrated and the hypocritical, will find less and less to attract them. And in consequence "those who fear the Lord and who think upon his Word" find all the more of blessed spiritual communion and edification.

The class of whom the Apostle says that they are sensual, earthly, **having not the Spirit** of the Lord, make disturbance when they come amongst the true sons of God, and do injury, because with them as with others it is true, as it is written, "Out of the abundance of the heart the mouth speaketh," and their hearts, filled with pride, selfishness, vain-glory and ambition, overflow through their mouths; and communication with such is unprofitable. From such evil hearts come evil words of envy, slander, hatred, malice, strife, selfish suggestions contrary to the Word and Spirit of the Lord. Such edify no one; their influence is always pernicious; they build not up in the most holy faith, but, on the contrary, tend to develop and to cultivate roots of bitterness, whereby often "many are defiled."—Heb. 12:15.

Those who fear the Lord, who reverence his name, who think upon his Word, who are seeking to copy his disposition, and to be fashioned under the hand of divine providence, should see to it that the class we have described, of whom the Apostle declares that their envy, malice, hatred, strifes, etc., are works of the devil, do not get opportunities to work their evil works. They should do this, first, by showing their disapproval of all evil speaking and evil works; and those who cannot show their disapproval by words of **kindly admonition,** pointing out that such things are not from God, but from the Adversary, should at least manifest their disapproval in their withholding any look of sympathy with such a course and by breaking off the conversation, and very generally avoiding the company of such; and by the more strict attention to their own words and conduct, that therein they may "show forth the praises of him who hath called us out of darkness into his marvelous light."

Another thought in this connection that we should not overlook, is that brought to our attention in the words, "And the Lord hearkened and heard it." How often would the sons of God be greatly blessed as they meet together to talk over the divine plan, the divine goodness, wisdom, love, justice, and to help one another, and to encourage one another with psalms, hymns, spiritual songs, and by refreshing one another's minds with the exceeding great and precious promises which belong to them that reverence the Lord,—how much would such be blessed, if they could always have in memory this statement, that the **Lord is hearkening,** is listening to our conversation when we speak together. He listens to see who, out of good hearts, speak forth those things which are loving, gentle, pure, good, true, as distinguished from those who are careless of the truth, and whose words are vain or frivolous, or worse than this, slanderous, enmitous and selfish.

Let all the sons of God remember the importance of honesty, "truth in the inward parts," when they come together as members of the Body of Christ, to study the divine Word, and to help one another, and "let nothing be done through strife or vain glory," but let each esteem the other greater in saintliness than himself,—seeking to see in each other, so far as possible, the good, the noble, the true; and let each seek to watch his own heart, and to know of his own blemishes. Thus let personal humility and love of the brethren keep pace with our growth in knowledge of divine things; otherwise let us be assured that we are in the sifting and separating time, and that all who have not this spirit of humility, patience, gentleness, brotherly kindness, love, will surely be separated.—1 John 2:19.

Some will not be amongst those who are gathered as jewels, because the jewels which the Lord will gather will be pure, "first-water" diamonds—stainless. They are to be faultless in love before the Father; and perfect love not only casts out fear, but casts out also selfishness, animosity, evil surmises and evil speakings as well as self-love, pride. Oh, how beautiful will be the Lord's Jewels! How full of meaning is the statement that our Lord Jesus, the great Jewel, polished by the divine hand, and after whose likeness we are to be polished, "shall come to be glorified in his saints, and to be admired [Head and Body] of all them that believe in that day," by all those who, during the Millennial day, come into harmony with God, through Christ, under the terms of the New Covenant sealed by the precious blood.—2 Thess. 1:10.

Thieves in Paradise

LUKE 23:43.—This greatly misunderstood text explained in Vol. I, No. 7, of PEOPLES PULPIT. Send post-card for free sample.

THE RICH MAN IN HELL

LAZARUS IN ABRAHAM'S BOSOM

A highly instructive and interesting sermon on this subject appeared in Vol. I, No. 4, of PEOPLES PULPIT. Send post-card for free sample.

THIS IS NOT AN ADVERTISEMENT BUT AN EDITORIAL.

"Studies in the Scriptures"

"MY PEOPLE PERISH FOR LACK OF KNOWLEDGE," SAITH THE LORD.

INFIDELITY, HIGHER CRITICISM, ETC., ARE DESTROYING FAITH.

The "People's Pulpit," Seeking to Uphold God's Word at Any Cost, Seeks to Shed Abroad "The Light of the Knowledge of the Glory of God, as it Shines in the Face of Jesus Christ Our Lord"

We commend to the thousands of our readers the careful study of the Six Series of **"Studies in the Scriptures."** Many of you must already have them in your homes, for over three millions of the first series is announced by the publishers, The Bible and Tract Society of Brooklyn Tabernacle, Brooklyn, N. Y.

We urge that you read these Studies, yea that you study them, if you would have the greatest blessing imaginable by a Christian in the present life. Never mind the fact that some dear Christian people speak evil of this work as many spoke evil of our Master and his words. They are prejudiced, blinded, like Saul of Tarsus of old. In ignorance they oppose, not having read. Hearken to the words of C. T. Smith of the "Atlanta Constitution," which we heartily endorse:

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the church—outside the plan of salvation, and, if Calvanism be true, outside of all hope and inside of eternal torment and despair.

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love and mercy and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts that he throws a flood of light upon that seem to uncover its meaning."

Thrust in Thy Sickle

"The World that Was"—"The Present Evil World"—"The World to Come"

Text:—"Thrust in thy sickle, and reap; for the time is come for thee to reap."—Rev. 14:15.

Intelligent people appear to reason upon every subject under the sun except on religion. Approach a man upon any matter of industry or social progress or political economy or finance and we find him reasonably alert to the general law of Cause and Effect, but when it comes to religion the same man refuses to recognize or follow such laws. To illustrate: If a thousand religious men and women were asked to give some general outline of the Divine Plan under which humanity is being dealt with by the Almighty, Nine Hundred and Ninety-Nine of them would look at you in blank astonishment as though it were absurd to suppose that God would conduct his affairs along the lines of order, reason and common sense—Cause and Effect. On the contrary the Scriptures everywhere hold that our Creator is systematically ordering the affairs of earth and "working all things according to the counsel of his own will" (Ephesians, i, 11).

St. Peter divides the world's history into three great epochs, which our common version Bible designates as "*worlds*." The first of these, he says, lasted from the creation of our first parents to the flood. The flood was the harvest time, the reaping time, of that epoch. It was the conclusion to the course of sin which, he tells us, there prevailed. And only eight persons, Noah and his family, were carried over as a nucleus for another great epoch or "world," which St. Peter calls, "The world that now is," and which St. Paul calls, "This present evil world" or epoch, and of which Jesus states, "My kingdom is not of this world (epoch)" while again he informs us that Satan is "the Prince of this world."

Certain things have been in progress—certain great instructions and blessings from the Almighty during this long period of over Forty-three Hundred years. "This present evil world" or epoch is to have a harvest time and its affairs are to be as thoroughly wound up, completed, as were the affairs of "the world before the flood." Then a new epoch or "world to come" will dawn, the character of which is clearly delineated in the Scriptures as being very contrary in every way to that of "this present evil world." It will be "The world to come, whereof we speak," the new epoch, figuratively said to have "a new heavens and a new earth," in which the Lord will dominate human affairs. His elect Church of the present time associated with him as his Bride, will constitute the "new heavens" or new spiritual domination under which human regeneration will bring the "new earth." Under that new dispensation everything will be in accord with the character of its King, the Prince of Light and Righteousness, just as the conditions of "the present evil world" are in harmony with the characteristics of the "Prince of this world, who now worketh in the hearts of the children of disobedience"—"the Prince of Darkness."

"The World That Was."

The "world" or epoch which ended at the flood accomplished a great work. It was during that period of Sixteen Hundred and Fifty-six years that God first tested Satan by permitting him to have an opportunuity to show the traitorous attitude of his heart in connection with our first parents. Desiring to establish himself as an Emperor over earth, separate and distinct from the Empire of Jehovah, Lucifer became Satan, God's Adversary, and has since continued in his opposition to the Divine will. Our first parents, through Satan's lie, were led into disobedience to God, which resulted in the *death sentence* on Adam and his race. Subsequently for centuries the holy angels were allowed to have intercourse with fallen men, with a view to helping them back into harmony with God, not that God expected any such results, for he already knew that there could be no recovery of humanity, except through the merit of the Redeemer, whose sacrifice would purchase the world and whose reign as the King of kings and Lord of lords would ultimately restore the willing and obedient of the race. But the angels to all eternity might have supposed that an easier way of saving men was possible; that if permitted they could educate, assist and uplift mankind out of sin and death conditions back to harmony with God. God not only desired to show that all such results were impossible, but also he desired to use the opportunity to test, to prove, the loyalty, the faithfulness of the angelic hosts.

Amongst the liberties granted to all the angels at that time was the power to materialize—to assume human forms. We need not stop to discuss the possibility of this, for we are addressing those who believe the Scriptural record, and to such it will be quite sufficient for us to cite one of the many Scriptural instances; the case of the three men who appeared to Abraham and were subsequently found to be angels—spirit beings. They looked, talked, ate and were clothed like men. Abraham knew not who they were until subsequently they revealed their identity, as we read in the account of Genesis xviii. The Apostle Paul adds his testimony to this incident, saying to the Church, "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares" (Hebrews xiii, 2).

For long centuries this relationship between the angels and mankind continued. We have no record of any human being receiving an uplift from their ministrations. On the contrary, as God had foreseen, the influence of sin was contagious and ere long some of the angelic hosts became so enamored of the daughters of men that "they took to themselves wives of such as they chose," and preferred to leave their own habitation or spirit condition and to remain in a materialized form and to raise earthly families, although their course was contrary to the Divine arrangement and must have been so understood by them. Divine power was not interposed to hinder them. The error of this sedition, the leaving of their own habitation or plane of spirit being, from a small beginning, spread, and God's non-interference justified the supposition that he was either not able to cope with the situation, or unable to enforce his own Law. Thus centuries rolled by, while the earthly children of "those angels which kept not their first estate" became "giants and men of renown" at a time when maturity was not reached for at least One Hundred years (Genesis vi).

During all those centuries we may be sure that every one of the holy angels had fullest opportunity to participate in the seductive pleasures of sin. And we may be quite sure during that epoch or age God demonstrated fully, completely, which of the angels were in heart and in deed, in spirit and in truth, loyal to him and to all the principles of his righteousness. This work having been accomplished, that "world before the flood" was brought to an end, was overwhelmed by a flood of waters, the Lord declaring that the whole earth had become corrupt through this evil. The influence of the angels along licentious lines seemingly tended more and more to degrade humanity, so that we read that God beheld that "every imagination of man's heart was evil, and only evil, and that continually."

"This Present Evil World."

"This present evil world" differs from "the world before the flood" in that it is not under the ministration of the angels—but man, in a general sense, is left to himself. Since the flood, the world in general has been going on just as if there were no God, the exceptions, aside from the Jewish nation and the Church of Christ, being the destruction of the Sodomites and the preaching of Jonah to the Ninevites, warning them that they were about to perish. In other words, so far as outward appearance goes, God has allowed the world to take its own course, interfering only when the corruption became so great as to make life injurious rather than a favor.

St. Paul, reviewing the question of human degradation as exhibited in heathendom, etc., explains that the great deterioration in the human family is the result of man's being left to himself as respects the Divine supervision. He says, looking back along the line of Noah's descendants, "When they knew God they glorified him not as God, neither were thankful. . . . And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind"—they giving themselves over to things that were not profitable, defiling themselves, etc. (Romans i, 21-28).

This condition of things continued from Noah's day until three and one-half years after our Lord's crucifixion, when the special favor of God toward the nation of Israel terminated and the "middle wall of partition was broken down"—Cornelius being the first Gentile admitted to the privileges of the Gospel.

During the long period from Noah to Christ—Twenty-Five Hundred years—God, as we have seen, had no dealing with the world, but he did have very special dealings with Abraham, Isaac and Jacob, and then subsequently with the nation of Israel. To those patriarchs he gave an Oath-Bound Covenant, that through their posterity he would ultimately bless all the families of the earth. Moreover, the character of the promise was such that it implied not only the resurrection of the patriarchs, but the resurrection also of all the families of the earth that have gone down into death under the great Adamic sentence (Romans v, 12, 17, 19).

The nation of Israel was segregated from all the other nations of the world and bound to the Lord and he to them by the *Covenant of the Law* entered into at Mt. Sinai. Under the terms of that Covenant it was implied that that whole nation should constitute the seed of Abraham and rule and bless all other nations, but the conditions were the keeping of the Law perfectly. God, of course, knew that, as imperfect men, Israel had undertaken an impossible contract. But he also knew that under his supervision the contract would not eventually be to their disadvantage, but the reverse. He used that nation as a typical people, their jubilees representing the "times of restitution" (Acts iii, 20) coming to the world under the Millennial reign of Christ. Their day Sabbath typified a coming blessing to Spiritual Israel. Their year Sabbath typified a coming blessing to the world, to the universe. Their Day of Atonement for sins typified the day of better sacrifices, of Christ and the Church. Indeed, we may understand that fleshly Israel and all of its great affairs were typical foreshadowings of God's greater blessings to come in after dispensations.

Jewish Favor Culminated.

The culmination of the Lord's dealings with Israel was reached, as he had intended from the beginning, when our Lord Jesus left the glory of the Father on the heavenly plane and was made flesh, being born under the Law Covenant. Not being a direct member of the human family, but "holy, harmless and separate from sinners," he was perfect and fully able to keep all the terms of that Law Covenant, and did so. Thus under the provisions of the Law Covenant he, and he alone of all the Jewish nation, could claim the rights of the Abrahamic Covenant—the blessings foretold and the rightful authority to bless men, for, as the ruler of earth, he took the place of Father Adam with all his rights and authorities described in Psalm viii, 4-6.

By keeping these rights and privileges as a man our Lord indeed would have been an earthly potentate of considerable dignity, the highest amongst men. But the Father's place for him and for the world was far higher than this. As an earthly potentate he would have ruled over a falling and dying race and would have been privileged merely to counsel, rule and direct their imperfect energies; but he never could have brought them to eternal life. Hence the Divine Plan was that he should *die* as the *Redeemer* of Adam and his race, that thus he might have the just, the legal right to lift out of sin and degradation and death all of mankind who would fall in line with the gracious arrangements of the Divine purpose which center in Christ. It was in fulfilment of this feature of the Divine Plan that our Lord laid down the earthly Kingdom, the earthly rights, *all that he had*, as man's ransom price (Matthew xiii, 44). "Who gave himself a ransom for all, to be testified in due time" (I Timothy ii, 6).

"Every Knee Shall Bow."

We now have Messiah exalted and in his possession the authority justly, legally acquired, whereby he may bless all the families of the earth—all the children of Adam, by restoring to the willing and obedient "that which was lost"—earthly perfection and dominion. Where will he begin his blessing work? All the prophecies implied that Messiah would begin his work with Israel and that it should progress through Israel to all nations. But the prophecies did not even hint at the fact that before giving the "restitution" blessing to Israel, under the New (Law) Covenant of Jeremiah xxxi, 31, Messiah would first make use of his "restitution" authority for the gathering of a special class of people, "a holy nation, a peculiar people, a royal priesthood." This, as the Apostle tells us, was kept a "Mystery," and, generally speaking, it is still a "*Mystery*," not only to Israel, but to the world. The gathering of the Spiritual Israelites was the first step in the new program. Those of the Jewish nation at our Lord's First Advent who were of the right attitude of heart when transferred from Moses to Christ, from natural Israel to spiritual Israel. Then, as we have seen, from the time of Cornelius onward, the Gospel message has been free to all who have the believing heart and hearing ear to take it. These, as a whole, as our Lord intimated, are but a "little flock." His words were, "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom" (Luke xii, 32).

The Kingdom, the life eternal, etc., which the Lord has to give away, are those of Adam, which were lost through his disobedience and re-purchased by our Lord at Cavalry. These he gives to his followers, the "little flock," *but not to keep*. Earthly restitution blessings are theirs to sacrifice only. Whoever will not accept them on these terms cannot be Jesus' disciples. Such are the terms of the heavenly or high calling, bestowed upon his followers. They must take upon their cross and *follow him in the sacrifice of earthly life and earthly restitution rights*, if they would share with him the glory and honor that will be his in his exalted station.

"*The World to come*" merely signifies the epoch to come, the epoch wherein dwelleth righteousness, where righteousness will be in the ascendant, and where sin will be absolutely under the control of the great Redeemer, who then will be the King of glory, ruling, reigning, enlightening, blessing, uplifting, restituting, purging, purifying, and bringing to perfection so many of Adam's race as will heartily respond to the rules of his Kingdom. All others will be destroyed as brute beasts.—2 Pet. 2:12.

A SHADOW OF THINGS TO COME.

Pastor Barton's Letter to an Adventist Brother

"Let no man therefore judge you, in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days: which are a shadow of good things to come."—COLOSSIANS 2:16, 17.

DEAR SIR AND BROTHER:

Even though differing from you in my views of the Law, I feel constrained to express admiration for the zeal with which you and your co-workers have endeavored to promulgate what you believe to be the truth of God. If we believe anything to be right we must act upon it until the Lord grants us to see otherwise. I had far rather be wrong and consistent than right and inconsistent, though it is best of all to be both right and consistent.

I feel justified in addressing you as a Brother in Christ because of the many points upon which we can hold harmonious fellowship. We look to the same Father in heaven. We trust in the merit of the same great sacrifice for sin. We are seeking light from the same inspired Scripture. We are both striving to live in the way that will be to the glory of God. We see eye to eye upon the nature of the soul, the penalty for sin, earth's restitution to Edenic conditions, the Babylonian state of so-called Christendom, and the impending time of trouble along financial, political and social lines. Then last, but not least, we each see the necessity of suffering with Christ if we would be glorified with him, and have already suffered a little of the scorn and derision which the world hurls at the soldier of the cross. The enumeration of all these points on which we are agreed will enable you to realize that what I am about to say respecting our differences is not meant in a spirit of wrangling, but solely for the purpose of sharing with you the blessedness and joy which has dawned in our hearts with this comforting light.

A Greater Sabbath.

We agree with our Adventist friends that God never authorized anyone to change the Sabbath of the Decalogue from the seventh day of the week to the first, but we do believe that just as truly as the Christian has a greater High Priest, and a greater sacrifice, and a greater tabernacle than Israel had, so, too, the follower of Christ has a much greater Sabbath than the follower of Moses. Everything under the Jewish dispensation was typical of "good things to come." (Heb. 10:1.) The Atonement Day, the passover, the sabbatic years, the jubilees, etc., were all figures of more important things, so why should it seem strange that the seventh or Sabbath day was typical any more than the seventh or sabbatic year? But in order that you may see this to be the Scriptural thought hear Paul in Col. 2:16, 17: "Let no man therefore judge you, in meat or in drink, or in respect of an holy day, or of the new moon, **or of the Sabbath days: which are a shadow of good things to come;** but the body is of Christ." The seventh-day keepers will argue that the Sabbath here refers to some of those yearly occasions, which were also called Sabbaths, because part of their observance required rest from ordinary labor; for instance, the Day of Atonement. But this cannot be the meaning of Paul's language, for he had already included all these **yearly** sabbaths under the words, "an holy day." In harmony with his usual systematic forms of expression Paul first spoke of **the yearly** holy days, then came the **monthly** festivals, the new moons, and **next the weekly** rest days. The Christian **has a sabbath**, too, but, as we shall see, **his sabbath is as much greater than the Jewish sabbath as the substance of a thing is greater than its shadow.**

You may ask: Did not the Lord in Ex. 31:16 speak of the seventh day Sabbath as being given for "a perpetual covenant"? I answer to this that **the very identical language** which the Lord used here of the Sabbath he uses elsewhere of the the harvest offering (Lev. 23:14), the pentecostal sacrifice (Lev. 23:21), the Day of Atonement (Lev. 23: 31, 32) and the feast of tabernacles (Lev. 23:41). The same Hebrew work "olam," which is translated "perpetual" in the seventh-day reference, is the word translated "forever" in the other passages. See Young's Analytical Concordance. So if the Advent view is correct we should still be keeping the feast of tabernacles as well as the Sabbath, but as some of your own brethren have shown, when dealing with the punishment of the wicked, the word "olam," like the Greek "aion," really means "age-lasting," or "lasting to a consummation." It is sometimes used in the sense of eternal, but **not necessarily. Thus in Ex. 29:9** we read of the priestly office being given to Aaron and his descendants "for a perpetual statute," the same word "olam" being used. But that it does not properly mean "perpetual" in this passage is evident, for Aaron's family lost the priesthood 1800 years ago. Note Heb. 7:11-14.

Let us keep in mind, however, that Christ's fulfilment of the Law was not for the Jew who rejected Him. The Law has not passed away to such a one, but it still holds him in its bondage. Christ was the end of the Law only to the believer, as we read in Rom. 10:4.

A Higher Law.

Then is the follower of Christ under no law? Yes, he is under a new law, a higher law. Just as he has a better High Priest, a better sacrifice, a better everything than the Jew had, **so he has a better law, and it contains a better sabbath.** Isa. 42:21 foretold that Christ was to "magnify the law and make it honorable," and we are now under **this magnified law.** The law said: "Thou shalt not kill," but Christ magnified that when he taught that whosoever hateth his brother without a cause is guilty of murder. (See Matt. 5:21, 22, 27, 28.) The Law said: "Thou shalt not steal," but Christ taught us that we should not merely refrain from robbing our neighbor, but be ever ready to share with him what we had, even to the extent of laying down our lives for our brethren. (John 15:13, 14; 1 John 3:16.) The Law said: "Honor thy father and thy mother," but we are instructed to "honor all to whom honor is due."—Rom. 13:7.

Now, dear brother, the Adventists see that Christ magnified the 1st, 2d, 3d, 5th, 6th, 7th, 8th, 9th and 10th commandments, but they fail to realize that he magnified the 4th, the Sabbath commandment, too. To the contrary, they believe he made it smaller. One of your brethren put it to me this way: "Before Christ every little act contrary to the Sabbath commandment, even the building of a fire, was to be severely punished, but since Christ's sacrifice, so long as we try to do our best to keep the Sabbath, the Lord will pardon and overlook where we come short in our obedience to that command." That would have magnified God's mercy, but it would not have magnified the commandment. Would it be magnifying the 6th commandment if we should say: "Before Christ murder was to be severely punished, but since then, if you try to keep the Law—"thou shalt not kill"—it will be all right if you do kill a man once in a while"?

All That We Are and Have

Let me now present our understanding of how Christ magnified the Sabbath Law. The Israelite was to consider **one-tenth** of what he had as holy unto the Lord; but do we ever hear the Christian advised to give a tithe to the Lord? Not once. How much are we advised to give him? **All that we are and have.** We are to give all that we can, in as direct a way as we can, and the remainder is to be given him in a more indirect way; e. g., we give him the money we spend for food and clothing, because our body belongs to him and is being used to glorify and serve him. The food gives us strength to do more for him, therefore the money we spend for food is being spent for our Lord. (Rom. 12:1; 1 Cor. 6:20; 10:31; 2 Cor. 5:15.) In Luke 14:33 our Master does not tell us to forsake or surrender a tenth, but "all that he hath."

The Jew sang: "Some of self and some of thee." The Christian sings: "None of self, but all of thee."

Likewise the Jew gave God one-seventh of his time, but the Christian is to give him **seven-sevenths.** The Lord said in Lev. 19:30, "Ye shall keep my sabbaths and reverence my sanctuary." The sanctuary was the holy structure through which God manifested himself to Israel, so to them the word meant a certain definite holy place; but the Christian finds his sanctuary wherever he is; **every place is a holy place to him. Similarly every day is a holy day, a sabbath of rest to him.** He has a better sanctuary to reverence and a better sabbath to keep. But not only does his sabbath differ from the typical sabbath, the nature of his rest also differs. It does not merely mean a cessation from manual labor, but a rest from laboring for self in order to work and live for God. It means to rest as **God rested after** he had completed the work of creation, as the Word expresses it: "To enter into his rest." God's rest does not mean idleness: "He sends his rain and causes his sun to shine" on the seventh just as much as on any other day. Then how did he rest? He ceased working for himself in order to work for man through his Son. And how do we rest like him? By ceasing to work for self in order to work for him through Christ. Hear Heb. 4:10, **"For he that is entered into his rest, he also hath ceased from his own works, as God did from his."** And then Paul continues in verse 11, "let us labor therefore," not let us cease from labor, but labor to put down those selfish propensities which would lead us, contrary to God's will, to live for self, instead of permitting us "to enter into that rest." This rest of which the seventh day was a type will not end with this life, but it will continue an eternal rest, begun here and consummated in eternity.

Let me digress here to say that God's rest day was not a period of 24 hours; but, like the six days of creation, was a long period of time. In our own language this is a very common use of the word "day," and it is equally frequent in Bible language. (2 Pet. 3:8; Ps. 95:7-10.) While "the day of salvation" of 2 Cor. 6:2 is already over 1800 years long, so it was with the great days of creation; they were long periods of time, and likewise the seventh day, in which God rested, is a long period; it is not over yet.

Every Day a Sabbath.

But to return to the subject of this letter. In Isa. 58:13 we have a description by the inspired Prophet of what constitutes Christian sabbath keeping. We must refrain from doing **our own ways,** and from finding **our own pleasures,** and from speaking **our own words.** That is sabbath keeping. **But the Christian must do that every day, therefore every day must be a sabbath to him.** For fear you may not apply the latter part of the verse to the Sabbath let me refer you to the Revised Version, which reads: "And shalt honor **it,** not doing thine own ways," etc. **Every day** we are to "speak as the oracles of God." (1 Pet. 4:11.) **Every day** God is to work in us "to do of his good pleasure" (Phil. 2:13). **Every day** "the steps of a good man are ordered of the Lord." (Ps. 37:23.) So again I say, every day is a sabbath to him who liveth "not unto himself." Is not this a glorious magnifying of the Law?

We can now see how "Christ is the end of the Law for righteousness to every one that believeth." (Rom. 10:4.) We can understand why Paul could say in Gal. 3:19, "The Law was added * * TILL THE SEED SHOULD COME," and then in verses 23 to 25 he boldly compares the Law to a severe pedagogue to whom they were committed for a season, "but after that faith is come **we are no longer under a pedagogue."** And we can comprehend why Paul mourns because "ye observe days" (Gal. 4:10, 11), and intimates that the brother is weak who "esteems one day above another" (Rom. 14:5—read verses 1 to 7), failing to realize that they are all to be counted as days in which God's glory is to be sought.

The Letter and the Spirit.

I know how the seventh-day Adventists divide the Law into two parts, calling the Decalogue "the law of God," and the remainder "the law of Moses," and then claiming that Christ did away with the Law of Moses, but not with the Law of God. This is an awful mistake; it was all the Law of God, because it came **from** him, and it is all the Law of Moses in that it came **through** him. (Lev. 26:46; Deut. 5:5.) Thus our Saviour, in Mark 7:10, quotes one of the ten commandments (Ex. 20:12; Deut. 5:16), and then in the same verse a law which was not in the Decalogue (Ex. 21:17; Lev. 20:9), and yet attributes them both to Moses. He was not the author of either, but he was the agent through whom God delivered both commands. Furthermore, the fact that the Law, which was **until John** (Luke 16:16; Matt. 11:13), included the Decalogue as well as the ceremonial features of the Law, is proved by Rom. 7:6, 7; for Paul, after saying, "we are delivered from the law," leaves no doubt as to what law is meant by quoting from the tenth commandment. And as his words show we are no longer under **the letter** (it was the letter which was on **the stones**); but under the spirit, the anti-type, that which was shadowed forth in the words on stone, the greater law of love. (James 1:26; 2:8.) When we read, therefore, in the books from Acts to Revelation about the redeemed keeping "the commandments of God," we do not think of the letters in stone given through Moses, but of the magnified law of the spirit of life in Christ Jesus. (Romans 8:2.) Notice another passage, viz., 2 Cor. 3:3-11. The expression, "written and engraven in stones," and the reference to Moses' face shining at the time, is evidence that Paul is speaking of the Decalogue. In verse 7 he tells us how the Law was accompanied with such glory that it even caused Moses' face to shine. Then in verse 8 he refers to something which would be accompanied with **more** glory, and following this up shows that when "the glory that excelleth" (v. 10) should come then that which was given with glory—i.e., the Law written and engraven on stones—was to be "done away" (v. 11). Note the remarkable similarity between the Revised Version rendering of verse 11 and Matt. 5:18. Then in verses 12 to 18 Paul shows that while Israel had Moses cover his face so they could not see the glorious results of the giving of that glorious Law, yet we should refrain from covering our hearts with the veil of prejudice, etc., as we wish to see the more glorious results of this more glorious law upon the hearts and lives of our brethren, especially as it was reflected in our great Elder Brother, the Lord Jesus.—2 Cor. 3:18.

St. Paul Preached Every Day.

Dear brother, much more might be written, but I must refrain from more than one or two brief statements. Paul's preaching upon the seventh day, etc., is no endorsement of seventh-day Adventism. That was a day when the cessation from labor brought the Jews together in their synagogues and gave Paul an opportunity which he gladly used. Wherever and whenever he found ears to hear he was ready to preach. There were crowds in the synagogues on the seventh day, so Paul went there, and there were numbers at the market every day, so Paul preached there **on other days.** (Acts 17:17.) So just as Paul esteemed those opportunities, so we esteem the opportunities afforded us on the first day, not because there is a divine command to consider that day a sabbath above other days, although we consider it a very appropriate day for meetings of the people of God, being our Lord's resurrection day. However, refraining from actual labor on the first day is not an endorsement of the wrong ideas many have held about it, any more than a belief in the Bible would mean an endorsement of the many wrong views which have been entertained of its teaching. It has been a great comfort to me to find that salvation did not hang upon such a slender cord as the keeping of a weekly rest day.

There are other features of the Sabbath, for instance its foreshadowing of the Millennium, which I have not touched upon at all. Pastor Chas. T. Russell, of Brooklyn Tabernacle, Brooklyn, N. Y., has treated that phase of the subject most beautifully. Have you ever read his book, "The Divine Plan of the Ages"? It is a book of 386 pages, cloth bound, for 25 cents. The Watch Tower Bible and Tract Society, 13-17 Hicks street, Brooklyn, N. Y., supplies them.

Your Brother in the service of the King of kings, B. H. BARTON.

THE RICH MAN AND LAZARUS

All Christians have wondered respecting this parable. When taken literally it seems unreasonable. Why should a man suffer torture merely because he was rich, well clothed, and bountifully fed? And why should another man be carried to glory simply because he was sick and poor and a companion of dogs? In the clear light now shining, this parable is luminous and beautiful to such an extent that one is compelled to laugh at his own foolish misunderstanding of it in the past.

The full explanation of this parable is given in another number, which we shall be glad to send you, free of charge, upon postal-card request. Address, Bible & Tract Society, 17 Hicks St., Brooklyn, New York.

FREE LITERATURE!

Send postal-card request to the editor for free copies of this paper. Some of the interesting subjects you may have for asking are:

Calamities—Why Permitted?
Creed Idols Smashed!
Spiritism Is Demonism!
Cardinal Gibbons' Sermon.
Prince Lucifer of Old Now Prince of Demons.
The Hope of Immortality.
Do You Believe in the Resurrection of the Dead?
The Most Precious Text.
Our Lord's Return.
Which Is the True Gospel?
The Battle of Armageddon.
The Handwriting on the Wall.
Divine Ordination.
Some Foreign Mission Facts.
What Is the Soul?
Where Are the Dead?
The Great Pyramid a Divine Oracle.
Philosophy of the Deluge.
The Rebel Satan Doomed.
Thieves in Paradise.
Day of Vengeance.
What? When? Where?
The Necessity for Messiah's Kingdom.
Gathering the Lord's Jewels.
What Is Baptism?
Immortal Worms and Unquenchable Fire.
False Theories of God's Plan.
Purgatory Fires—Not Now, but Soon!
Social Conditions Beyond Human Power.
Why Does the Lord Permit Evil?
Thousand-Year Day of Judgment.
Sinner One Hundred Years Old.
Lake of Fire and Brimstone Repudiated.
The Law of Retribution.
Sin Atonement.
The Lost Key of Knowledge, etc.

The Bible Students Monthly

International Bible Students Association, *Publishers.*

VOL. II NEW YORK CITY NO. 2

Weeping All Night

"Weeping May Endure For a Night, but Joy Cometh in the morning."—Psa. 30:5.

No other book treats the matter of human woe and sorrow in the wise, tender, sympathetic, helpful manner of the Bible. It assures us that however cold, heartless and disappointing the world may be and our friends may be, or those from whom we may have expected better things, we have, nevertheless, a God of sympathy—a God of love. No heathen religion knows anything of such a God. With them God's attributes are merely more or less of ferocity. Their gods are to be placated and worshipped *from fear* of what they otherwise would do to their creatures. The God of the Bible assures us of his love, his sympathy, in all of our distresses—his interest in our affairs and his provision for the ultimate welfare of all those who will come into the attitude of loving righteousness and hating iniquity—the only proper attitude of heart, the only one which he can approve and bless with everlasting life.

A Night of Sorrow and Death.

The Scriptures point out to us what we recognize to be the truth—that the world has been under a pall and blight and curse of death for six thousand years. Appropriately our text describes this period as a dark time of hard, blighting experiences, a night of weeping—of sorrow. In harmony with this figure it declares that "darkness covers the (civilized) earth and gross darkness the heathen."

Not alone does this condition affect those who are in alienation from God through ignorance and superstition and the power of sin, but it affects also those who have accepted the grace of God, who have turned their backs upon sin and who are seeking to walk in the narrow way, in the footsteps of Jesus. Well does the Apostle say, "The whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption; to wit, the redemption of our Body,"—the Body of which Jesus is the Head or Chief and we are symbolical members or an under-priesthood (Romans viii, 22, 23).

There is a difference, however, between the Church and the world in this groaning, as suggested by the Apostle's words. The world groans aloud without alleviation, and even its waiting for the manifestation of the sons of God is a waiting in ignorance; for, being out of touch with the Eternal One, they know not of his gracious purposes and arrangements—for these are kept secret from all except his sanctified ones. "The secret of the Lord is with them that fear (reverence) him and he will show them his Covenant" (Psalm xxv, 14). These who possess the secret of the Lord "sorrow not as others who have no hope" (I Thessalonians iv, 13). They "groan inwardly" and wait for the glorification of themselves and all the brethren, members of the symbolical Body of Christ, by participation in the First Resurrection. The hopes of these must be realized first, before the blessing can come to the "groaning creation" in general. The latter are waiting for the manifestation of the sons of God; namely, the Church in glory.

A Light In a Dark Place.

The Bible represents itself as being the candle of the Lord, the lamp of Divine Truth and enlightenment. But it tells us that its light is not for the world—either now or at any time future. Its light is only for those who by faith and obedience unto consecration seek to walk in the footsteps of Jesus. They need the light. God provides it for them. These are represented by the Prophet as saying to the Lord, "Thy Word is a lamp unto my feet, and a light unto my path" (footsteps) (Psalm cxix, 105). This light evidently does not shine far into the future, but enough for each onward step as it becomes due.

St. Peter amplifies the same thought. After telling us of the assurance which he himself and his associates had upon the Mount of Transfiguration when they beheld *"the vision"* (Matthew xvii, 1-9) of the Lord miraculously transformed and with him Moses and Elijah and heard the voice from heaven, it was forceful to their minds as teaching the coming of our Lord in glory, in due time. Nevertheless, says the Apostle, honoring the Bible above any vision, "We have a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise" (II Peter i, 9), indicating that the morning is at hand and that the Sun of Righteousness will soon fulfil its mission of blessing all the families of the earth.

But Why Is This Thus?

Why does God permit the reign of sin and death, injustice, unrighteousness, sorrow, trouble, pain, headaches, heartaches, etc.? Why does he not deal with humanity graciously, kindly, lovingly, as a Father—as he deals with the angelic sons of God? Is it just or loving on the part of our Creator to bring forth millions of his creatures under these admittedly unfavorable conditions—beset by weaknesses and sinwardness from their birth and surrounded by others similarly weak, and beset by Satan and his minions—wicked spirits? Is it just that we should thus be in an unequal fight subjected to weaknesses and dying and imperfect conditions on account of the sin of our first parents and then, on the same account, be in danger of an eternity of torture with nine hundred and ninety-nine chances out of a thousand against us?

No, thank God, that thought of eternal torture which came down to us from the dark ages, and which we for a time supposed to be Biblical, we find now is quite unscriptural, when judged in the light of the Bible's own testimony. The eternal torment doctrine assuredly is not of God, not of the Bible, but, as St. Paul declares, one of the "doctrines of devils."

The inheritance of weaknesses, blemishes, sorrows, pain and trouble, to which we were born, is quite sufficient and, according to the Scriptures, these are all part of death, and all reach their culmination in death, which is the *real penalty* for sin prescribed by our Creator. The fact that these blemishes still continue with the race proves that their sins are not yet blotted out, and to this agree the Scriptures which point us to the oncoming glorious day of blessing a thousand years long, the Millennium, in which Divine blessing will be bestowed upon every member of Adam's race. The merit of Christ's sacrifice, the ransom-price for sinners which he laid down, will by that time be made available "for the sins of the whole world."

The merit of that sacrifice has already been applied to the Church—"The household of faith"—since Pentecost. It has brought to this class very special privileges, though very different ones from those it will bring to the world during the Millennium. The willing and obedient of the world will then get *restitution* gradually (Acts iii, 20), back to human perfection and a world-wide Edenic home. The blessing upon the Church is different. The promise now made to those who can and will walk by faith and not by sight is a heavenly one. They are to have a heavenly or spiritual reward and in their resurrection become partakers of the divine nature and have no share thereafter in human nature. The conditions of the present time are severe, proportionately to the greatness and grandeur of their heavenly calling. The terms of acceptance to the divine nature include not only faith and love, but a self-sacrificing will. These sacrifice their earthly restitution rights and privileges for the privilege of suffering with Christ, that they may also reign with him in his Millennial Kingdom.

Learning by Suffering.

The same thought is elsewhere expressed. Only those who hear his voice and obey him as the Teacher sent of God will be successful in their endeavor to become members of the "Royal Priesthood," now being selected from the world. Only those who, during the Millennial Age, will hear and obey will there receive this great blessing of eternal salvation—eternal life under Divine favor, free from the curse. The reward to the world in the close of the Millennium and the reward to the Church in the close of this Gospel Age will each be eternal salvation; but the Church's reward will include eternal glory, heavenly glory and joint-heirship with the Redeemer himself in his great work of administering God's blessings to the world of mankind, as Mediator of the New Covenant between God and men—the world.

It seemed wise to our Heavenly Father that our Lord Jesus should learn obedience through sufferings and be tested in respect to his willingness to endure suffering for righteousness' sake. How appropriate it is that the same Father should make similar arrangements for all of the Church, whom he will receive from amongst the race of Adam to be members of the Royal Priesthood under Jesus, the High Priest of our order. We see a necessity for this, not only as respects our own testings and a thorough proof of our own heart-loyalty to the Lord, but additionally we see a wisdom on God's part in thus preparing a priesthood of the future. The term priest as recognized amongst the Jews was not merely one who offered sacrifices, although every priest was of necessity a sacrificer. The special mission of the priestly tribe amongst the other tribes was that of instructing, helping, healing, teaching. And so God is preparing a Royal Priesthood for the Millennial Age to bless, to heal, to teach, to uplift all the willing and obedient

The royalty of the priesthood signifies that it will no longer be a sacrificing class, for all sacrificing will be at an end. It will be a glorious class, royal, of the divine nature, and representatives with our Lord Jesus of the Divine power. As priests who will have to do with judging and chastening, healing and helping humanity, how much sympathy do we suppose that these Royal Priests should have? Are they not to be on the Divine plane of glory, "members of the Body" of Messiah, the great kingly priest after the order of Melchizedek? And of him has not the Apostle written that he must be a faithful and merciful High Priest, able also to sympathize with the people in their infirmities? Does he not declare that it was for this reason that our Lord was touched with a feeling for humanity's infirmities? And is it not in perfect keeping with this that all those accepted as "members of his Body" should have such experiences in this sacrificing time as would demonstrate their loyalty to the Lord and guarantee their deep sympathetic interest in the world, then committed to their care? To such will be committed the work of human *restitution*, uplift out of sin and death conditions—mental, moral and physical?

The Morning of Joy.

How glad we should be that our Heavenly Father's sympathy for us will provide "a morning of joy" to be ushered in, in his "due time!" Additionally he sympathizes with us to the extent that he has given us in advance a message and Revelation and explanation to comfort us, to sustain us in the way! We have already seen that this Revelation is only for those who have the eyes of faith and the ears of faith at the present time. "Blessed are your eyes, for they see; and your ears, for they hear." "He that hath an ear let him hear."

We recognize the wisdom of God in withholding the secret of his plan from the world in general. We recognize that for the world to know the deep things of God at the present time would be injurious rather than helpful to them. It might possibly work an interference with the Divine Program. Nevertheless we are bound to sympathize with the poor groaning creation in its blindness and ignorance. The poor world knows not why it came into being. In an animal fashion, eating, drinking, etc., it seeks to use the opportunities of present life and, after a few short years full of trouble, it goes down into the tomb, ignorant of the purposes of its creation, and usually considerably enthralled by fear respecting the future beyond the portals of death.

How we may rejoice in spirit as we

The Rich Man in Hell; Lazarus in Abraham's Bosom

This greatly misunderstood parable made plain in Vol. I, No. 4, of PEOPLES PULPIT. Send for free sample copy.

The Bible Students Monthly

PUBLISHED AT
82 BEEKMAN ST., NEW YORK CITY
C. W. HEK, Editor.
Monthly, 12c. a Year. Single Copies, 1c.

An Independent, Unsectarian Religious Newspaper, Specially Devoted to the Forwarding of the Laymens Home Missionary Movement for the Glory of God and Good of Humanity.

perceive the length and breadth and height and depth of the Divine Program for the future and the blessings which it will bring to this "groaning creation!" How we long for the time to come when the Church shall be made ready through the sufferings of this present time for the glories of the future—of the Kingdom! No wonder the Apostle declares, "He that hath this hope in him purifieth himself even as he [the Lord] is pure (I John iii, 3). He is our exemplar, our pattern. We seek to copy him. Although we cannot hope to be like him in the flesh, we can be like him in the spirit of our minds and thus be of the character-likeness which the Father will be pleased to honor with a share in the "First Resurrection." By that glorious "change" we shall be made like him actually and see him as he is and share his glory.

The morning of joy, the Millennial Morning, of course, cannot be ushered in until the rising of the Sun of Righteousness. Its beams of grace and Truth will flood the earth with the light of the knowledge of the glory of God to such a degree that it will drive out, expel, all ignorance, superstition and sin, which have worked such havoc in our race.

But what is this Sun of Righteousness? Whence comes it? The Bible answers the question by telling us that it symbolically represents the Lord himself and the elect Church of this Gospel Age. The Sun of Righteousness is a synonym for the Seed of Abraham, of whom it is written, "In thee shall all the families of the earth be blessed." The Mystery hidden for a time from many is the fact that the Church is to share with her Lord in every feature of his glorious work, not only in suffering, but also in reigning. Thus we have St. Paul's assurance that the overcomers will be members of the Seed of Abraham (Galatians iii, 29). And we have our Lord's own words that this faithful class will be represented in the great Sun of Righteousness, the great Messiah, the great Prophet, Priest, King and Mediator between God and men (Matthew xiii, 43).

"What Manner of Persons."

St. Peter, in viewing the prospects of the Church, inquires as to "what manner of persons we ought to be in all manner of holy living and godliness." He refers to us, who know that the present order of things is the reign of sin and death from which our Lord died to deliver us. What manner of persons ought *we* to be, who have heard the Lord's invitation to joint-heirship in his Kingdom, and who know that we are now on trial to determine by our voluntary course our worthiness or unworthiness of that glorious position to which we have been called by God's favor! How paltry, how insignificant, do all the affairs of the world appear in comparison to this great *prize* set before us in the gospel!

And what should be our attitude towards the world, seeing from this inside standpoint of Divine Revelation the real condition of the world and God's sympathy for it? Its ignorance should make us very sympathetic, and very much disposed to lend a helping hand of relief in every possible manner. We should be ever ready to remove the scales of blindness from the mental vision of all who give indication of a desire for God—any who seem to be "feeling after God, if haply they might find him" (Acts xvii, 27). Only such will be ready for the Kingdom, fit for the Royal Priesthood, every member of which must be "touched with a feeling" for earth's infirmities.

Every Idle Word

"Every idle word that men shall speak, they shall give an account thereof in the day of judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned."—Matt. 12:36, 37.

At some time in the near future we must consider for the benefit of fellow-Christians what the Bible has to say respecting the Day of Judgment. For the present we suffice ourselves with the general explanation that this term Day of Judgment has been seriously misconstrued by theologians and by the public. It has been used out of harmony with the Scriptural usage. It has been used out of harmony with reasonable, logical deductions. The term Day of Judgment is generally understood to mean Day of Sentence or Day of Doom. In fact, Doomsday is frequently used as a synonym without the slightest warrant. The term Day of Judgment signifies the Day of trial or testing; as in our text we read that men shall give an account in the Day of Judgment for every idle word. The proper thought on the subject of judgment from the Bible standpoint is this: God created our first parents innocent, perfect, and placed them on trial. Their Day of Judgment was in Eden. How long it would have lasted had they remained faithful to God we are not informed, but as soon as they had disobeyed the Divine command, their day of trial or judgment was ended, and the sentence, "Dying thou shalt die," began to be inflicted. The judgment or trial of Adam was over, and since all of his posterity share his imperfections and are equally unworthy of life on that account, therefore the sentence of sin, "Dying thou shalt die," rests upon every member of the race, just as though each individual had been on trial in Eden and had lost in the trial with father Adam. This matter St. Paul clearly enunciates, saying, "By one man's disobedience, sin entered into the world and death as the result of sin. Thus death passed upon all men, because all are sinners" (Romans v, 12).

This being true, how comes it that there is any mention made in the Scriptures of another judgment day. If all mankind already are judged unworthy of eternal life and worthy of death everlasting, why should there be any further judgment? The Bible answer to the question is that there would have been no reference to a future judgment day had it not been that God had provided a Redeemer, Christ Jesus, by whose merit the first penalty against our race through Adam will eventually be abrogated, set aside. In consequence of the setting aside of the first sentence of death a second trial or judgment will be opened to every member of the race. The first trial or judgment was of one man (Adam) for all of his race. A second trial or judgment, secured by the Redeemer, will treat Adam and all of his race individually; granting them *each* an individual or personal trial, hence unlike the first trial in Eden, which was of one man and for the race. This second trial has not yet been provided for our race, except in the sense that it has been prepared for and promised—"God hath *appointed* a day in which he will judge the world in righteousness." That day will be the Millennial day—a thousand years in length. It will be the world's trial day or time of individual testing.

Whoever of the world comes to a knowledge of the fact that God has provided such a future trial, such a future opportunity of obtaining eternal life, is on notice at once that every intelligent act of his in the present life will have a bearing upon his prospect for eternal life in the future. If now he uses wisely the opportunities of the present life he may upbuild for himself a measure of character, self-control, etc., which will prepare him for a more honorable place during the Millennial Kingdom and make his progress there the more rapid and the more easy. Or, on the contrary, by degrading himself in the present life he may undermine his character and, during the Millennial Day of judgment (trial) find himself so much lower in the human scale and have so much further to advance out of sin and death conditions into the condition of perfection and everlasting life.

The Church has her judgment day in the present life—during this Gospel Age. All consecrated believers, begotten of the holy Spirit, are now on trial for everlasting life or for everlasting death as "new creatures in Christ Jesus." If such do not comply with the conditions of their consecration, but draw back to sin, their trial will be in one sense useless and the sentence of utter destruction will rest upon them—"the Second Death."

Idle Words—Pernicious Words.

The context shows that our Lord in our text addressed, not his disciples, but the worldly, the Pharisees. Doubtless the same principle applies to the Church. Every idle or pernicious word of ours has its weight, has its influence with ourselves and with others. Those who are rightly informed respecting the Lord's will in such matters, the Lord's consecrated people, have a great responsibility—a responsibility of what effect their words and influence have upon others. Our words, whether written or spoken, exercise an influence upon the minds and thoughts of others. Frequently they go from one to another and thus, if pernicious, evil is spread far and near and the word once uttered cannot be recalled. Some one has wisely said that Error can get around the world while Truth is getting its boots on. Oh, the power of a slanderous word! Oh, the power of an insinuation! Yea, even of a shrug of the shoulder! Who does not know it? Who is unaware of the fact that this is the practice of the world daily; and alas, the practice also of many of God's people—professing Christians! The bitter word of sarcasm or insinuation is shot out often unthinkingly, but the terrible poison goes from heart to heart and fresh roots of bitterness are scattered abroad, which a lifetime of holy living cannot fully counteract.

On the contrary, what a power the tongue has for good, using the word tongue here in its broad sense, representing not only words spoken, but the words written and printed. As an illustration: What speaker or writer has ever done more to help poor humanity than the Prophet David in the inspired Psalms which he wrote? Truly, as Solomon has said, "A word fitly spoken is like apples of gold in pictures of silver (Proverbs xxv, 11). As for the Church, the Lord has indeed agreed that he will not judge the Church according to their words and their deeds entirely, but according to their spirit, their intention, their will, their energy, their zeal for him and his Truth. Nevertheless, he assures the Church that out of the abundance of the heart the mouth will speak, and that they may thus judge or test themselves. If their hearts are right—full of love for God, for the brethren, for mankind, for their enemies, they will speak accordingly, manifesting their love and kindness in words as well as in deeds. The good heart out of its good treasure will shower blessings—fruits and flowers of refreshment and kindness, while the evil heart will send forth bitter words, poisoned arrows, injurious to all with whom they come in contact.

Whoever, therefore, finds that he is continually stirring up strife and wounding his friends should promptly make an examination of his heart to ascertain the trouble there. He should not be content to say, "I meant no harm." The heart that is not *full* of goodness, kindness, generosity, love, will likely not control the tongue properly. We must reach the place where not only we do not will to do harm to our neighbors, but where we sincerely wish to do them good. Then that good heart, out of its treasure of goodness, will speak words of kindness, of love.

Men Shall Give an Account.

But now, considering the words of our text as applicable to the Millennium, how will the world render its account in the future respecting the words of the present life? Not surely in line with the teachings of the dark ages that, during a twenty-four-hour-day, the whole world could be ranged in line and each individual remember each pernicious word and evil act and give an account of the same to the great Judge? Quite different will the reality be. The judgment day will be the thousand year period of the Millennium and the account of every evil act, of every sinful deed, and of every pernicious word will be recorded in the individual's own character, just as a towel bears the mark of every unclean wash dried upon it. In other words, the wrong-doer not only injures others, but specially injures and marks himself by the wrong he has practiced in evil speaking and evil-doing and the more deeply has he marked his character accordingly. It is in line with this that the Scriptures assure us that in the resurrection time many will come forth to shame and lasting contempt. It is a time in which characters will be shown up. How terribly ashamed some will be of their showing! Some who now appear to be honorable indeed, some who now rank fairly high amongst men, will then be seen in truer colors. Their shame and the contempt in which they will be held by mankind in general will be a part of their punishment for their wrong course. The shame will last until gradually they will be able to demonstrate a more noble character. Their contempt will continue until, under the blessed, uplifting influences of the Millennial Kingdom, they will have attained the way of the Lord more perfectly.

By Thy Words Justified.

We are not to think that this signifies that every man will be justified from the Adamic death condemnation by any words that he could utter. Nor are we to think of the expression, "By thy words thou shalt be condemned," that any man could come under a second condemnation until first freed (through Christ) from the condemnation of original sin. Nothing but the merit of Christ's sacrifice can justify any. Nothing but the blood of Christ can justify those who come to God by faith, in this Age, or those who will assure him of their loyalty for righteousness by works, in the next Age. We are not to understand our Lord as here contradicting the general testimony of the Scriptures.

The lesson is in harmony with the Scriptural declaration, "Blessed is the man who is not condemned by that which he alloweth." That is to say, The ungenerous, the unkind, are very apt to blame others strongly for misdemeanors of which they themselves are guilty. The man whose words respecting others do not condemn himself is to be congratulated as a happy man indeed. The person whose criticism of others is so kindly, so generous, so merciful as to not involve a condemnation of his own course is certainly an exceptional man or woman. We call to remembrance our Lord's words, "With whatsoever measure ye mete it shall be measured to you again," and, interpreting our text in harmony with this, if our words are

"WHERE ARE THE DEAD?"

This sermon was published in Vol. I, No. 3, of "PEOPLES PULPIT." The interest aroused and the great demand for copies of this sermon has been remarkable. A sample copy will be mailed to any one free.

generous and kind, loving and benevolent we shall receive similarly kind treatment of the Lord. If our language respecting others be harsh, cynical, critical, unkind, we may expect reproofs from the Lord. Why? Because all mankind are by nature fallen, imperfect, depraved; and the person who sees the faults of others and fails to see his own, needs the correcting chastisements of the Lord to show him his true condition reflected in his course of conduct and language toward and respecting others: he indicates that he himself needs to be taught some very important lessons without which he will not be prepared to make progress toward the Divine standards of character.

On the contrary, the person who is kind, gentle, forgiving, forbearing, sympathetic, disposed to make allowances for others shows that he has learned an important lesson already and that, to a considerable extent, his heart is right. Whatever there is wrong with such a generous soul is unintentionally wrong, a wrong which is intrenched in his flesh, but with which his heart is not in accord. By his kindly words respecting others he marks himself, indicates his character as of the kind which God can approve; as one of the class who at least love their neighbor as themselves and thus imply also that they love God, because, as the Apostle points out, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Contrariwise he who loves his neighbor speaks generously of him, is merciful toward him, and compassionate, undoubtedly would greatly respect and love the Divine character in its perfection of Justice, Wisdom and Love.

Blessed Are the Merciful.

This brings us to another Scripture of similar tenor: "Blessed are the merciful, for they shall obtain mercy." It is true that God gave to natural Israel a code of laws which defined the course of life for them, saying, Thou shalt not do this and that. Yet that Law was intended in great measure to show to Israel and to the world the impossibility of an imperfect man or woman keeping perfectly the Divine requirements. When the Lord would state his Law from the other standpoint—positively and not negatively, he sums the matter up in few words, Thou shalt love the Lord supremely and thy neighbor as thyself. He who is merciful is in the condition to be blessed of the Lord, because he more than others approximates the standard of the Divine Law—Love; for mercy is the expression of love.

We see, then, that the Divine promise that he who is merciful to his neighbor will receive the more mercy from the Lord is not a mere *ipse dixit*, nor a mere rewarding of such a proper course. Rather it is in harmony with the principles and essence of the divine government, because the more generous and loving the heart, the nearer to the perfect condition.

If this principle could be rightly seen by Christian people it would work an almost instantaneous revolution in the hearts and conduct of all who desire Divine approval and favor. Instead of burning one another at the stake; instead of putting on thumb screws; instead of condemning one another to eternal torment, Christians would be seeking to bless one another, to think and feel kindly respecting one another and disposed to pray God's blessing upon those who despitefully use them and persecute them. Instead of slander and misrepresentation and envious insinuations, the spirit of love and kindness and mercy and godlikeness would more and more prevail amongst those who have named the name of Christ and have professedly enlisted under his banner and covenanted to walk in his footsteps.

Nor would the blessing stop with the Church. The world, seeing such an example of love and kindness, would be ready to take knowledge of the followers of Jesus, as they did in the days of the apostles, saying, "Behold, how these Christians love one another!" Then our Lord's words would have a practical illustration, "A new Commandment I give unto you, that ye love one another, as I have loved you"—to the extent of laying down our lives for each other. As the Apostle declares, "We ought also to lay down our lives for the brethren."

It has seemed at times as though some of those who profess relationship to Christ as members of his Church do even more of petty evil-speaking and slandering and busy-bodying than do the worldly who make no profession whatever. According to the standards set forth in our text the worldly, if they have more of the quality of mercy in their hearts will evidently be more pleasing to God than those who have made much profession and neglected the Master's commands and failed to cultivate his spirit of love and mercy, in word and deed.

Let us all remember our text and apply it. "By thy words shalt thou be justified, and by thy words shalt thou be condemned." As we think of the fact that these sermons reach the eyes of about seven millions of readers weekly, we feel the weight of our responsibility. It is our desire that they be just such as the Lord can approve, and such as will be helpful to all.

Refrain Thy Voice from Weeping and Thine Eyes from Tears

The Lord through the Prophet Jeremiah sends a message of consolation for the heart of every bereaved parent trusting in him. We read A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children, refusing to be comforted for her children because they were not. Thus saith the Lord, 'Refrain thy voice from weeping and thine eyes from tears, for thy work shall be rewarded; and they shall come again from the land of the enemy.'"—Jer. 31:15-17.

The Lord through the Prophet Jeremiah sends a message of consolation for the heart of every bereaved parent trusting in him. We read, "A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children, refusing to be comforted for her children because they were not. Thus saith the Lord: Refrain thy voice from weeping and thine eyes from tears, for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy."—Jeremiah 31:15-17.

Five items in our text fasten our attention:

First. Sorrow for the dead, which is universal; as the Apostle declares, "The whole creation groaneth and travaileth in pain together."

Second. The nature of the comfort described—the hope of a resurrection, the hope of the recovery of the dead—"They shall come again," they shall be restored to life.

Third. That in death our dear ones are in "the land of the enemy"; in harmony with the Apostle's declaration, "The last enemy that shall be destroyed is death."—I Cor. 15:26.

Fourth. That the labors of the parents in endeavoring to properly rear their children are not lost, "Thy work shall be rewarded."

Fifth. Last but not least in importance in this text is the declaration that this is the Word of the Lord, which cannot be broken—the Word which is sure of fulfilment, however different it may be from the word of man on this subject.

Tears Not Weakness—"Jesus Wept."

Sorrow for the dead is not a sign of weakness, but rather the reverse—a sign of love and sympathy, of something more than selfishness. If any demonstration of this thought were necessary it is furnished us in the statement of the shortest verse in the Bible—"Jesus wept." Our Lord's tears were shed on a funeral occasion, too; Lazarus, his friend, the brother of Martha and Mary, was dead. Our Lord entered fully into the spirit of the occasion, with a deeper appreciation of the awful meaning of the word death than could possibly be entertained by those about him. He appreciated more than any of the fallen, dying race the great blessing and privilege of living, and what a terrible affliction was death—destruction, annihilation.

On the other hand, however, he understood more clearly than any of his hearers the gracious plan of God for the rescue of the race from annihilation. He realized that for this purpose he had come into the world, that he might give his life as the ransom price for Father Adam, and thus incidentally for every member of the Adamic race involved in death through the first transgression in Eden. The Master realized from the standpoint of faith in the Father's plan, and his confident intention to carry out his own part in that plan and to lay down his life as our redemption price, that thus resurrection blessings would come to every member of the race.

"Not Dead but Sleeping."

Let us note carefully the nature of the consolation which our Lord tendered to the sorrowing ones about him on this occasion. Let us be assured that "He who spake as never man spake" gave the soundest and best comfort. The consolation which he gave was that "Lazarus is not dead, but sleepeth." He neither spake of him nor thought of him as being dead in the sense of annihilation, because he had full confidence in the divine plan of redemption and in the resurrection blessings resulting. Hence the interim of death he spoke of as sleep—quiet, restful, waiting sleep.

What a wonderful figure is this, so frequently used throughout the Scriptures by all those who trusted in the divine plan of a resurrection morning. In the Old Testament Scriptures we read frequently of sleep. Abraham slept with his fathers, so did Isaac, so did Jacob, so did all the Prophets, so did all Israel.

In the New Testament it is the same. Not only did our Lord speak of Lazarus sleeping, but the Apostles frequently used this same figure of sleep to represent their hope in a resurrection—that the dear ones who went down into death were not annihilated, but, as our text declares, "Will come again from the land of the enemy"—will awaken in the resurrection morning.

Thus, too, of Stephen, the first Christian martyr, it is written that though stoned to death, he "fell asleep," sweetly, restfully, trusting in Jesus and the great power which he ultimately would exercise to call forth from the power of death all redeemed by the precious blood. This, too, we remember, was the comfort the Apostle set before the early Church, saying, "Comfort one another with these words"—"They that sleep in Jesus shall God bring from the dead by him."—I Thess. 4:14-18.) Referring to the matter on one occasion the Apostle remarked, "We shall not all sleep, but we must all be changed." He referred to those who would be living at the second coming of Christ, whose resurrection "change" will not be preceded by a period of unconsciousness in death.

Let us go back to Jesus and the sorrowing sisters at Bethany, and hearken to the words of comfort extended to the bereaved on that occasion. We cannot improve upon the great Teacher and the lessons which he presented. Let us hearken to his conversation with Martha. He says: "Thy brother shall live again." He does not say thy brother is living now. He did not say, as some erroneously teach to-day, thy brother is more alive in death than he was before he died. No! No! The Lord would not thus mock the common sense and reason of his hearers, nor could he thus violate the truth and declare the dead not dead.

Hearken! The Lord admits that a calamity has befallen the household. He says not a word about his friend Lazarus having gone to heaven—not an intimation of the sort. On the contrary, he has tears of sympathy, and holds out as the strongest and only truthful solution of the sorrow, the hope of a resurrection—"Thy brother shall live again." "I am the resurrection and the life!" The hope of all the dead centers in me. My death will effect the cancellation of the original Adamic condemnation, and I shall have the right then in harmony with the Father's plan to call forth all the dead from the great prison-house of death, from the tomb. "Marvel not at this, for the hour is coming in which all who are in their graves shall hear the voice of the Son of Man and shall come forth."—John 5:23.

The Resurrection Morning.

At the close of his conversation with Martha, explaining that her hope must center in a resurrection of the dead and that he was the center of that resurrection hope, our Lord asked for the tomb, intent upon giving an illustration of the power which by and by in the resurrection morning will be exercised toward the whole world of mankind. Standing at the door of the tomb our Lord cried in a loud voice, "Lazarus, come forth!" and the dead came forth—he had been dead, he was quickened by our Lord's power and authority.

This, like other miracles performed by our dear Redeemer at his first advent, we are particularly told, was a fore-manifestation of his coming glory and power, an advance exhibit of what he will do at his second advent, only that the work at the second advent will be universal, higher, deeper, broader every way, "All the blind eyes shall be opened and all the deaf ears shall be unstopped;" all that are in their graves shall come forth, not merely to relapse again into blindness and death, but a permanent recovery—not only recovery from the loss of natural sight and hearing, but the eyes and ears of their understanding will be opened also; not merely aroused from a sleep of death to a few years more under present conditions, but aroused to the intent that by obedience of the Divine arrangement of the Millennial Age all the awakaned ones may attain to all the glorious perfections, mental, moral and physical, lost by Adam's disobedience.

"Times of Refreshing Shall Come."

Glorious hope of a glorious time. What wonder that the Apostle speaks of it as "times of refreshing from the presence of the Lord when he shall send Jesus Christ." What wonder that he speaks of those years of the Millennial Age as "times of restitution of all things which God hath spoken by the mouth of all the holy Prophets since the world began."—Acts 3:19-21.

Lazarus died again, Jairus' daughter died again, the son of the widow of Nain died again. Their awakening from the tomb was merely a temporary matter, merely an illustration of the Lord's power; as it is written, "These things did Jesus and manifested forth his glory." These were merely foregleams of the coming power and glory and blessed work of the gracious Prophet, Priest and King whom God has appointed not only to redeem the world, but in due time to grant to all the opportunities secured by that redemption sacrifice.

We cannot here go into details, but we doubt not that a majority of you have our full thought on this sub-

ject as presented in the "Studies in the Scriptures," in which we endeavor to show amongst other things that the great blessing which will ultimately be for the world of mankind, as well as for the Church, centers in the coming of our Lord and Master, our Redeemer and King, and that the great blessings centering in him are not merely temporary, but designed of God to be everlasting and eternal to those who accept Divine favors in the right spirit, reverently, thankfully, obediently.

Death "The Land of the Enemy."

Why should death be called "The land of the enemy"? Why should it be written, "The last enemy that shall be destroyed is death"? All because, disguise the facts as we may, death is an enemy. The suggestion that it is a friend comes not from the Word of God, but from heathen philosophies. The suggestion that it is unreal comes not from the Scriptures, but from heathendom. The suggestion that the dead are more alive than they were before they died is totally out of harmony with the Scriptural declaration—"The dead know not anything; their sons come to honor and they know it not, and to dishonor and they perceive it not of them," because "there is neither wisdom nor knowledge nor device in the grave whither thou goest." (Job 14:21; Eccl. 9:10.) The suggestion that we deceive ourselves and imagine without reason that the moment of death is the moment of greater life, is of the Adversary, who contradicted the Lord's statement in Eden to our first parents, and when the Lord had declared, "Ye shall surely die" for your sin, declared in contradiction, "Ye shall not surely die."—Gen. 3:2-4.

The Adversary has kept up this false teaching for 6,000 years, and at last not only heathendom is deceived by his misrepresentation of facts, but very, very many of Christendom likewise trust to the word of Satan, "Ye shall not surely die," and believe that the dead are not dead, and reject the testimony of God's Word that "the wages of sin is death," that "the soul that sinneth, it shall die," that "death has passed upon all men because all are sinners," and that the hope of the Church as well as the hope for the world lies in the fact that Christ died for our sins and redeemed us from the death sentence, and in the Father's due time is to effect a resurrection of the dead.

The Key of Death's Prison.

Let us comfort our hearts with the true comfort, the substantial comfort of the Word of God—there shall be a resurrection of the dead, both of the just and of the unjust. All that are in their graves shall hear the voice of the Son of Man and shall come forth. The thousands of millions who have gone down into the great prison-house of death shall be released, because the Great Redeemer has the key, the power, the authority, to bid the prisoners come forth, even as the Scriptures declare.

What a glorious resurrection morning that will be! What a glorious reunion! We understand the Scriptural teaching to be that the awakening processes will continue throughout a considerable portion of the Millennial Age, the thousand-year day of resurrection and restitution. First will come the resurrection of the Church, the "Bride," the "Lamb's Wife," the "Body of Christ." These, as the Scriptures declare, will constitute the First Resurrection—not only first in order of time, but first in the sense of chief. In that company will be none except the saints; as it is written, "Blessed and holy is he that hath part in the First Resurrection; on such the Second Death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." (Rev. 20:6.) Nevertheless that will be but a little flock, as the Scriptures declare, including "not many wise, not many great, not many learned, but chiefly the poor of this world, rich in faith, heirs of the Kingdom."—I Cor. 1:26, 27; Jas. 2:5.

Not long after the First Resurrection (the glorification of the Church), will come the resurrection of the Ancient Worthies—the overcomers of olden times prior to the Gospel Age. The assurance is that Abraham, Isaac and Jacob and all the holy prophets—yes, all who were approved to God by their faith and their efforts to obedience—will come forth from the tomb to human conditions, glorious, grand, earthly illustrations of the heavenly Creator, to constitute the earthly representatives of the Kingdom, the instructors of mankind.

The instruction of the world will forthwith proceed. We are assured that "the knowledge of the Lord shall fill the whole earth as the waters cover the great deep"—to such an extent that "They shall teach no more every man his neighbor and every man his brother, saying, Know the Lord, for they shall all know me, from the least of them unto the greatest of them, saith the Lord." We cannot stop to describe that glorious time and the grand opportunities it will give to every creature to know the Lord, to obey him, to attain to resurrection in its full significance—a raising up to mental, moral and physical perfection.

The Last First, the First Last.

After the Kingdom of God shall have been fully established in the earth, and Satan shall have been bound, after the darkness shall have rolled away and the true light shall have lightened every creature, the time will come for the awakening of all the families of the earth—not all at once, but gradually, "they shall come again from the land of the enemy." The Scriptures do not go into details on this subject, they leave much to faith; but give us a firm foundation for that faith, nevertheless, in the positive promise of the Lord's Word.

To our understanding those who have fallen asleep last, will be among the first to be called back from the land of the enemy, to be awakened, and thus the work of awakening the sleeping ones will progress backward, as we might express it; the living ones will prepare for their brothers and sisters and parents, and they in turn for their brothers and sisters and parents, and so on all the way back, until finally father Adam and mother Eve shall come forth to see the world filled with their progeny, in accord with the Lord's original commission that they multiply and fill the earth.

They will behold with astonishment the showers of blessing that have come upon the race from the Heavenly Father and through the Heavenly Saviour; they will see what havoc was wrought by their disobedience, but that God in his wisdom and power was both able and willing to overrule the matter and to bring order out of confusion and resurrection out of death. They and all will realize something of the lengths and breadths and heights and depths of the Love of God. The grand plan of salvation shall loom up before them; they will see how Abel, their son, who suffered for righteousness, was a type and picture of the great Son of God who suffered for righteousness and for our deliverance, and they will see how his blood speaks peace for all for whom it is shed, speaks forgiveness and renewed harmony with God.

The Tragedy of Sin and Death.

They will learn, too, of the terrible degradation which came upon their race subsequently to their death; they will read with appalled hearts and bated breath of the terrible famines and pestilences which came upon the race as a part of the original sentence or death curse; they will learn about the mental aberrations which afflicted the world, so that men thought they were doing God service in persecuting one another because of religious differences of opinion, and how others, more or less consumed with selfishness, land hunger, etc., warred and fought and devised engines of destruction against each other, and killed one another by the thousands in battle. They will wonder at the patience of God in so long permitting the evil.

Then truly they will see what God has wrought: First, his justice, which provided the great redemption price and would not otherwise clear the guilty. Second, his love, manifested in the same connection in the giving of his Son. Third, they will come to understand how that during this Gospel Age God has been selecting his Church to be the Bride of Christ and joint-heir with him in the Kingdom. Fourth, they will perceive that when this election was complete and the members of the glorified company had all been tried and polished and tested and glorified, then the blessing of the world through the glorified Christ, Head and Body, came upon all mankind in the restitution of all things spoken by the mouth of all the holy prophets since the world began.—Acts 3:20.

"Thy Work Shall Be Rewarded."

Finally, consider the Lord's Word to us all as a race, and particularly his word to parents, "Thy work shall be rewarded." What a blessing and comfort! What a consolation and encouragement are in these words to those parents who, seeking to train up their children in the way they should go, are sadly wounded and discouraged when the arrow of death smites down the dear ones they had so loved and cherished. They are disposed at first to say, Ah, my love, my counsel, my motherly care, my fatherly provision, were wasted. But not so, saith the Lord; thy works shall be rewarded.

How Rewarded?

You shall see the fruit of your labor in the future; we shall know as we are known by and by. Our dear ones will be with us, and to whatever extent time and effort will have been expended upon them to mold and fashion them along the lines of righteousness and truth, uprightness and godliness, these surely have not been spent in vain. The child shall come forth that much more advanced in its mental and moral development; to that much more easy attainment of the grand heights which the Lord will then open up before it.

On the other hand, the parent who has been careless of his children, neglectful of his privileges and obligations as a parent, will undoubtedly have his negligence rewarded in the future as he shall see what he might have done for his children but did not.

And more than this. By a Divine law of reaction, every parent who is faithful in the discharge of his parental duties shall have his work rewarded in himself, and likewise every parent neglectful of his duties shall have his work rewarded in himself. For who does not realize that there is no greater privilege or opportunity for self-development than comes to the parent in his endeavor to train up his children in the way they should go, in the reverence and admonition of the Lord.

Character Building Is Included.

Undoubtedly it is true, too, that every effort to do good unto others, especially to your own children, has its compensating blessings upon your own hearts. May this blessing deepen as the years go on.

In conclusion I say to you, not only for to-day, but for the future days, "Comfort one another with these words" of our Lord to the effect that your little ones shall come again from "the land of the enemy," and that their return shall be even much more blessed, under much more favorable conditions than at present. Then, the great King reigning, all evil will be in subjection, all evil doers will be under restraint, all the influences of righteousness will be let loose, and the whole earth shall be filled with the knowledge of the Lord as the waters cover the great deep. Blessed prospects are these before us, and to him who loved us and bought us, and to the Heavenly Father, who designed the great plan, we give everlasting thanks and praises, and show this by our daily lives!

"Studies in the Scriptures"

Six Wonderful Bible Keys by Pastor Russell of Brooklyn Tabernacle.

By now our readers doubtless feel well acquainted with Pastor Russell through his sermons, which we publish in common with more than four hundred of the leading American and Canadian journals.

We are advised that many of our readers already have the Pastor's celebrated books in their homes and are using them effectively, to their delight and intellectual and spiritual profit. It must be so, since there are in circulation about four millions of copies of the first volume, "The Divine Plan." The Bible and Tract Society of Brooklyn, N. Y., 13-17 Hicks street, publishes the volumes at cost price so as to secure for them a wide circulation. This brings them within the reach of all. We give here the figures at which these studies are sold. It will at once be seen how modest these prices are—sold at the exact cost of production.

Set I., three vols. handsomely bound, over 1,100 pages, are supplied post or express charges prepaid, for $1.

Set II., three vols. to match, nearly 1,900 pages, for $1.20.

Such works, at such abnormally low rates, naturally attract some money-lovers who seek to sell for $10 (the two sets) what costs them but $2.20.

Some Still Remember "Bill Arp."

Such will be interested in the "Southern Philosopher's" review of the first volume of Series I. He wrote some time before he died:—

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the church—outside the plan of salvation, and, if Calvinism be true, outside of all hope and inside of eternal torment and despair. We smother our feelings and turn away from the horrible picture. We dare not deny the faith of our fathers, and yet can it be possible that the good mother and the wandering child are forever separated?—forever and forever?

"I believe it is the rigidity of these teachings that makes atheists and infidels and skeptics—makes Christians unhappy and brings their gray hairs down in sorrow to the grave—a lost child, a lost soul! . . .

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love, and mercy, and wisdom.

"There is nothing in the Bible that the author denies or doubts, but there are many texts that he throws a flood of light upon that seem to remove from them the dark and gloomy meaning. I see that editors of leading journals and many orthodox ministers of different denominations have endorsed it and have confessed to this new and comforting light that has dawned upon the interpretation of God's book. Then let every man read and ponder and take comfort, for we are all prisoners of hope. This is an age of advanced thought, and more thinking is done than ever before—men dare to think now.

The Bible Students Monthly

International Bible Students Association, *Publishers.*

VOL. II BROOKLYN, N. Y. NO. 3

What is the Soul?

"He spared not their souls from death."—Psalm 78:50.

SOME one will possibly say, Ah! No one believes in the immortality of the body. Everybody knows that the body dies, that it needs resupply continually and that hence it cannot be immortal. But the Scriptures speak of souls. May it not be that the soul is indestructible?—that God having made a soul cannot destroy it?

Reason tells us that, unless there is absolute proof to the contrary, the life of every creature is subject to the will of the Creator. Now notice that the Scriptures nowhere speak of the immortality of the soul, as some people seem to suppose—neither in the translations nor in the original text. Take a Concordance and try to find the expression **"immortal soul,"** and thus you can quickly convince yourself that no such expression is found in the Scriptures. On the contrary, the Scriptures declare that "God **is able to destroy both soul and body;"** and again, **"the soul** that sinneth, **it shall die."**

That which can die, which can be destroyed, is not immortal, is not proof against death, destruction.* Hence the Scriptures cited prove that neither souls nor bodies are immortal.

What, then, is the soul?

The general idea of the soul is that it is an indefinable **something** in us, but **what** it is or **where** it is located few attempt to explain. This unknown something is claimed to be the real, intelligent being, while the body is merely its house or tool. A Methodist bishop once defined a soul, thus: "It is without interior or exterior, without body, shape, or parts, and you could put a million of them into a nutshell;"—a very good definition of **nothing,** we should say!

God Able to Destroy Both Soul and Body.

The body is not the soul, as some affirm; this is proved by our Lord's statement that "God is able to destroy **both** soul and body." And now, in view of the foregoing, if our minds be freed from prejudice, we ought to be able to learn something further on this subject by examining the inspired record of man's creation. Turning to Genesis 2:7, we read:—

"And the Lord God formed man of the dust of the ground, and breathed [Heb. **blew**] into his nostrils the breath [Heb. **wind**] of life [Heb. **lives** plural—i. e., such as was common to all living animals]; and man became a living soul" [i. e., a sentient being].

From this account it appears that the body was formed first, but it was not a man, soul or **being,** until animated. It had eyes, but saw nothing; ears, but heard nothing; a mouth, but spoke nothing; a tongue, but no taste; nostrils, but no sense of smell; a heart, but it pulsated not; blood, but it was cold, lifeless; lungs, but they moved not. It was not a man, but a corpse, an inanimate body.

The second step in the process of man's creation was to give vitality to the properly "formed" and in every way prepared body; and this is described by the words "blew into his nostrils the breath of life." When a healthy person has been drowned, and animation is wholly suspended, resuscitation has, it is said, been effected by working the arms and thus the lungs as a bellows, and so gradually establishing the breath in the nostrils. In Adam's case it of course required no labored effort on the part of the Creator to cause the perfect organism which he had made to breathe the life-giving oxygen of the atmosphere.

As the vitalizing breath entered, the lungs expanded, the blood corpuscles were oxygenized and passed to the heart, which organ in turn propelled them to every part of the body, awakening all the prepared, but hitherto dormant, nerves to sensation and energy. In an instant the energy reached the brain, and thought, perception, reasoning, looking, touching, smelling, feeling and tasting commenced. That which was a lifeless human **organism** had become a **man,** a sentient being; the **"living soul"** condition mentioned in the text had been reached. In other words, the term "living soul" means neither more nor less than the term "sentient being"; i.e., a being capable of sensation, perception, thought.

Moreover, even though Adam was perfect in his organism, it was necessary for him to **sustain** life, **soul** or sentient being, by partaking of the fruits of the trees of life. And when he sinned, God drove him from the garden, **"lest** he put forth his hand, and take also of the tree [plural **trees** or **grove**] of life, and eat, and **live forever"** [i. e., by eating continuously]. (Gen. 3:22.) How the fogs and mysteries scatter before the light of truth which shines from God's Word!

Lower Animals Also are Souls.

Thus, also, we see why it is that the Scriptures speak of "souls" in connection with the lower animals. They, as well as man, are sentient beings or creatures of intelligence, only of lower orders. They, as well as man, can see, hear, feel, taste and smell; and each can reason up to the standard of his own organism, though none can reason as abstrusely nor on as high a plane as man. This difference is not because man has a **different kind of** life from that possessed by the lower animals; for all have similar vital forces, from the same fountain or source of life, the same Creator; all sustain life in the same manner, by the digestion of similar foods, producing blood, and muscles, and bones, etc., each according to his kind or nature; and each propagates his species similarly, bestowing the **life,** originally from God, upon his posterity. They differ in shape and in mental capacity.

Nor can it be said that while man is a **soul** (or intelligent being) beasts are without this soul-quality or intelligence, thought, feeling. On the contrary, both man and beast have **soul**-quality or intelligent, conscious being. Not only is this the statement of Scripture, but it is readily discernible as a fact, as soon as the real meaning of the word soul is comprehended, as shown foregoing. To illustrate: Suppose the creation of a perfect dog; and suppose that creation had been particularly described, as was Adam's, what difference of detail could be imagined? The body of a dog created would not be a dog until the breath of life would be caused to energize that body;—then it would be a **living creature** with sensibilities and powers all its own—a living soul of the lower order, called dog, as Adam, when he received life, became a **living creature** with sensibilities and powers all his own—a living soul of the highest order of flesh beings, called man.

Man's Finer Organism.

If the great difference between man and beast is not in the life which animates both, and not from lack of soul-power which both possess, can it be that the difference is in their bodies? Yes; assuredly, the natural difference is physical, in addition to which is the fact that God has made provision for man's future, as expressed in his promises, while no such provision for a future life is made for beasts—nor are they organically capable of appreciating metaphysics. Other things being equal, the size and weight of the brain indicates **capacity** and **intelligence.** In this respect man has been more highly endowed than the brute, by the Creator. The brute has less brains than man, and what it has belongs almost exclusively to the **selfish** propensities. Its highest conception of right and wrong is the will of its master, man; it cannot appreciate the sublime in morals or in nature; the Creator did not give it a **brain**-capacity for such things.

But although, because of his fall into sin and death, man's condition is far from what it was in its original perfection when pronounced "very good" by the highest Judge;—so that some, by the cultivation of the lower organs of thought and a failure to use the higher, intellectual faculties, have dwarfed the organs of the brain representing these higher faculties, yet the **organs** are still there, and are capable of development, which is not the case with the most nearly perfect specimens of the brute creation. So then it is in that the Creator has endowed man with a higher and finer **organism,** that he has made him to differ from the brute. They have similar flesh and bones, breathe the same air, drink the same water, and eat similar food, and all are souls or creatures possessing intelligence; but man, in his **better body,** possesses capacity for higher intelligence and is treated by the Creator as on an entirely different plane. It is in proportion as sin degrades man from his original likeness of his Creator that he is said to be "brutish"—more nearly resembling the brutes, destitute of the higher and finer sensibilities.

To this the Scripture testimony agrees. We read (Gen. 1:30), "To you it shall be for meat, and to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is **life** [Heb. **'nephesh chaiyah'—a living soul**]."—Again (Gen. 1:20), "Let the waters bring forth the moving creature that hath **life** [Heb.—a living soul]."—See marginal readings.

The Scripture Teaching on This.

The same lesson,—that the life principle is no different in mankind from what it is in all other creatures whose breath is taken through the nostrils, as distinguishing them from fish,—is taught in the account of the destruction wrought by the Deluge. (Gen. 6:17; 7:15, 22.) This is in full accord with King Solomon's statement that man and beast have all "one breath" [Heb. **ruach,** spirit of life]—one kind of life; and that "as the one dieth, so dieth the other." (Eccl. 3:19.) When he asks (Eccl. 3:21), "Who knoweth the spirit of man that [it] goeth upward, and the spirit of the beast that [it] goeth downward to the earth?" he is controverting the heathen theory, which even at that time had begun to speculate that man had some inherent quality which would prevent his death, even when he seemed to die. The wise man challenges any proof, any **knowledge,** to such effect. This challenge to others to produce proofs, or admit that they have no such knowledge, follows his statement of the truth on the subject in verses 19 and 20.

The distinction between man and beast is not in the kind of breath or life, but in that man has a **higher organism** than other animals; possessing moral and intellectual powers and qualities in the image or likeness of those possessed by the Creator, who has a still higher organism, of spirit, not of flesh. And, as already shown, man's hope for a future life lies not in his inherent powers, but in his Creator's gracious provision which centered in the redemption of every soul of man from death, by the great Redeemer, and the consequent provision that whosoever will may have everlasting life by **resurrection,** subject to the terms of the New Covenant.

Our Redeemer "poured out his **soul** [being] unto death," "he made his **soul** [being] an offering for sin" (Isa. 53:10, 12); and it was the **soul** of Adam (and his posterity) that he thus bought with his precious blood—by making his soul (being) an offering for sin. Consequently **souls** were redeemed, and **souls** are to be awakened, resurrected. —Psa. 49:15.

Many suppose that the bodies buried are to be restored atom for atom, but, on the contrary, the Apostle declares, "Thou sowest [in death] not that body which shall be." In the resurrection God will give to each person (to each soul or sentient being) such a body as his infinite wisdom has been pleased to provide; to the Church, the "Bride" selected in this age, **spirit** bodies; to the restitution class, human bodies, but not the same ones lost in death.—1 Cor. 15:37, 38.

As in Adam's creation, the bringing together of an **organism** and the **breath of life** produced a **sentient being or soul,** so the dissolution of these, from any cause, puts an end to sentient being,—stopping thoughts and feelings of every kind. The soul (i. e., sentient being) ceases; the body returns to dust as it was; while the spirit or breath of life returns to God, who imparted it to Adam, and to his race through him. (Eccl. 12:7.) It returns to God in the sense that it is no longer amenable to human control, as in pro-creation, and can never be recovered except by divine power. Recognizing this fact, the Lord's instructed ones commit their hope of future life by resurrection to God and to Christ, his now exalted representative. (Luke 23:46; Acts 7:59.) So, then, had God made no provision for man's future life by a ransom and a promised resurrection, death would have been the end of all hope for humanity.—1 Cor. 15:14-18.

God's Provision for Our Living Again.

But God has thus made provision for our living again; and ever since he made known his gracious plan, those who speak and write intelligently upon the subject (for instance the inspired Scripture writers), as if by common consent, speak of the unconscious interim between death and the resurrection morning, in which sentient being is suspended, as a **"sleep."** Indeed, the illustration is an excellent one; for the dead will be totally unconscious of the lapse of time, and the moment of awakening will seem to them like the next moment after the moment of their dissolution. For instance, we read that speaking of Lazarus' death our Lord said, "Our friend Lazarus **sleepeth,** I go that I may **awake him out of sleep."** Afterward, because the disciples were slow to comprehend, he said, "Lazarus is dead." (John 11:11.) Were the theory of consciousness in death correct, is it not remarkable that Lazarus gave no account of his experience during those four days? None will claim that he was in a "hell" of torment, for our Lord calls him his "friend"; and if he had been in heavenly bliss our Lord would not have called him from it, for that would have been an unfriendly act. But as our Lord expressed it, Lazarus **slept,** and he awakened him to life, to consciousness, to his **sentient being, or soul** returned or revived; and all this was evidently a favor greatly appreciated by Lazarus and his friends.

The thought pervades the Scriptures that we are now in the night of dying and sleeping as compared with the morning of awakening and resurrection. "Weeping may endure for a **night,** but joy cometh in the **morning."**—Psa. 30:5.

The apostles also frequently used this appropriate, hopeful and peaceful figure of speech. For instance, Luke says of Stephen, the first martyr, **"he fell asleep";** and in recording Paul's speech at Antioch he used the same expression, "David **fell on sleep."** (Acts 7:60; 13:36.) Peter uses the same expression, saying, "The fathers **fell asleep."** (2 Pet. 3:4). And Paul used it many times, as the following quotations show:—

"The greater part remain unto this present, but some are **fallen asleep."**—1 Cor. 15:6.

"If there be no resurrection, . . . then they also which are **fallen asleep** in Christ are perished."—1 Cor. 15:13-18.

The Rich Man in Hell; Lazarus in Abraham's Bosom

This greatly misunderstood parable made plain in the May issue of PEOPLES PULPIT, Vol. one, Number four, 1909. Have you read it? If not, send for free sample copy.

*Send for **"The Hope of Immortality"** —FREE.

The Bible Students Monthly

PUBLISHED AT
13-17 HICKS ST., BROOKLYN, N. Y.
C. W. HEK, Editor.
Monthly—12 cts. a year. Single copies, 1c.

An Independent, Unsectarian Religious Newspaper, Specially Devoted to the Spreading of the Laymen's Home Missionary Movement for the Glory of God and Good of Humanity.

"Christ is risen from the dead and become the first-fruits of them that **slept.**"—1 Cor. 15:20.

"Behold, I show you a mystery, we shall not all **sleep.**"—1 Cor. 15:51.

"I would not have you to be ignorant, brethren, concerning them that **are asleep.**"—1 Thess. 4:13.

"Them that **sleep** in Jesus, will God bring [from the dead] with [by] him."—1 Thess. 4:14.

When the Kingdom, the resurrection time, comes, "we who are alive and remain unto the **presence** of the Lord shall not **precede** them that **are asleep.**"—1 Thess. 4:15.

They "fell asleep" in peace, to await the Lord's Day—the Day of Christ, the Millennial Day—fully persuaded that he [Christ] is able to keep that which they committed unto him against that day. (2 Tim. 1:12.) This same thought runs through the Old Testament as well—from the time that God first preached to Abraham the Gospel of a resurrection; the expression, "He slept with his fathers," is very common in the Old Testament. But Job puts the matter in very forcible language, saying, "Oh that thou wouldst hide me in the grave, that thou wouldst keep me secret until thy wrath be [over] past!" The present dying time is the time of God's wrath—the curse of death being upon all, because of the original transgression. However, we are promised that in due time the curse will be lifted and a blessing will come through the Redeemer to all the families of the earth; and so Job continues, "All the days of my appointed time will I wait, until my change come; [then] thou shalt call (John 5:25) and I will answer thee; thou shalt have a desire unto the work of thine hands." (Job 14:14, 15.) And we of the New Testament times read our Lord's response, "All that are in the graves shall hear the voice of the Son of man" [calling them to awake and come to a full knowledge of God and to a full opportunity of everlasting life].—John 5:25, 29.

An Illustration—A Candle.

Let us illustrate the human and animal body, soul and spirit by something less complex and better understood generally; for instance,—an unlighted candle would correspond to an inanimate human body or corpse, the lighting of the candle would correspond to the spark of life originally imparted by the Creator; the flame or light corresponds to sentient being or intelligence or soul quality; the oxygenized atmosphere which unites with the carbon of the candle in supporting the flame corresponds to the **breath** of life or spirit of life which unites with the physical organism in producing soul or intelligent existence. If an accident should occur which would destroy the candle, the flame, of course, would cease; so if a human or animal body be destroyed, as by consumption or accident, the **soul,** the life, the intelligence, **ceases.**

Or if the supply of air were cut off from the candle-flame, as by an extinguisher or snuffer, or by submerging the candle in water, the light would be extinguished even though the candle remained unimpaired. So the **soul,** life, existence, of man or animal would cease if the breath of life were cut off by drowning or asphyxiation, while the body might be comparatively sound. As the lighted candle might be used under favorable conditions to light other candles, but the flame, once extinguished, the candle could neither relight itself nor other candles, so the human or animal body while alive, as a living soul or being can, under divine arrangement, start or propagate other souls or beings—offspring; but so soon as the spark of life is gone, soul or being has ceased, and all power to think, feel or propagate has ceased. In harmony with this we read in the Scriptures of Jacob's children: "All the **souls** that came out of the loins of Jacob were seventy **souls.**" (Exod. 1:5.)

Thieves in Paradise

LUKE 23:43.—This greatly misunderstood text explained in the August number of PEOPLES PULPIT.

Send post-card for free sample.

Jacob received his spark of life as well as his physical organism, and hence the united product of these, his soul or **intelligent being,** from Isaac, and thence from Adam, to whom alone God ever directly imparted life. And Jacob passed on the life and organism and soul to his posterity; and so with all humanity.

A candle might be relighted by any one having the ability; but by divine arrangement the human body, bereft of the spark of life, "wasteth away," "returneth to the dust from which it was taken," and the spark of life cannot be re-enkindled except by divine power, a miracle. The promise of **resurrection** is therefore a promise of a relighting, a re-enkindling of animal existence or soul; and since there can be no being or soul without a body and restored life-power or spirit, it follows that a promised resurrection or restoration of soul or being **implies** new bodies, new organisms. Thus the Scriptures assure us that human bodies which return to dust will not be **restored,** but that in the resurrection God will give such new bodies as it may please him to give.—1 Cor. 15:37-40.

The Apostle here declares that in the resurrection there will be a special class accounted worthy of a new nature, spiritual instead of human or fleshly; and, as we should expect, he shows that this great change of nature will be effected by giving these a **different kind of body.** The candle may here again serve to illustrate: Suppose the fleshly or human nature to be illustrated by a tallow candle, the new body might be illustrated by a wax candle of a brighter flame or indeed by an electric arc-light apparatus.

With any power and wisdom less than that of our Creator guaranteeing the resurrection, we might justly fear some break or slip by which the **identity** would be lost, especially with those granted the great change of **nature** by a share in the first (chief) resurrection to **spirit being.** But we can securely trust this and all things to him with whom we have to do in this matter. He who knows our very thoughts can reproduce them in the new brains so that not one valuable lesson or precious experience shall be lost. He is too wise to err and too good to be unkind; and all that he has promised he will fulfill in a manner exceedingly abundantly better than we can ask or think.

The terms body, soul and spirit may be used of the Church collectively. For instance, the Apostle says: "I pray God [that] your whole spirit, soul and body be preserved blameless, unto the coming of our Lord Jesus Christ." (1 Thess. 5:23.) This prayer must be understood to apply to the Church as a whole—the elect church, whose names are written in heaven. The true **spirit** has been preserved in the little flock. Its **body** is discernible to-day, also, notwithstanding the multitudes of tares that would hide as well as choke it. And its **soul,** its activity, its intelligence, its sentient being, is in evidence everywhere, lifting up the standard of the people—the cross, the ransom.

In no other way could we apply the Apostle's words; for, however much people may differ respecting the preservation of the individual spirits and souls of the people addressed, all will agree that their **bodies have not been preserved,** but have returned to dust, like those of others. Besides, the words body, soul and spirit are in the singular, not in the plural.

QUESTIONS WITH INSPIRED ANSWERS

Question.—Are the promises to the saints of the Gospel Age heavenly or earthly promises?

Answer.—"As we have borne the image of the earthly, we shall also bear the image of the heavenly." We are "partakers of the heavenly calling."—1 Cor. 15:49; 2 Tim. 4:18; Heb. 3:1; 6:4; Phil. 3:14; Eph. 2:6, 7; 2 Thess. 1:11, 12; 2 Tim. 1:9, 10.

Question.—Will the elect Church, the "overcomers," the "saints," continue to be human beings, "of the earth earthy"?

Answer.—"God hath given unto **us** exceeding great and precious promises, that by these we might become partakers of the **divine nature**"—"new creatures."—2 Pet. 1:4; 2 Cor. 5:17; Rom. 8:17, 18.

Question.—When will the full **change** (begun in us by a change of heart, called the begetting of the spirit) be completed?—When shall we be made like Christ our Lord?

Answer.—"We [saints] shall all be **changed.**" . . . "The dead [saints] shall be **raised incorruptible,** and we shall be **changed,** in a moment, in the twinkling of an eye . . . this mortal shall put on **immortality.**" "Sown a natural [animal] body, it is raised a spiritual body." "Thus is **the** [special] resurrection of **the** [special, elect] dead."—1 Cor. 15:50-53, 42-44; Phil. 3:11.

Question.—Are full recompenses, either rewards or punishments, to be expected before the resurrection?

Answer.—"Thou shalt be recompensed at the resurrection of the just."—Luke 14:14; Rev. 11:18; Matt. 16:27.

Question.—What is the hope held out for all except the elect Church of the Gospel Age?

Answer.—"The whole [human] creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God [the saints]." Then shall follow "times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began," in which "all the families of the earth shall be blessed" through the elect "Seed" of Abraham.—Rom. 8:22, 19; Acts 3:19-21; Gal. 3;16, 29.

Question.—Are the dead conscious or unconscious?

Answer.—"The dead know not anything."—Eccl. 9:5; Psa. 146:4; Isa. 38:18, 19.

Question.—Have the departed saints been praising the Lord all along during the past ages?

Answer.—"The dead praise not the Lord."—Psa. 115:17. 6:5; Eccl. 9:6.

Question.—Did the prophets receive their reward at death? or was it reserved in God's plan to be given them at the beginning of the Millennium, the age of judgment?

Answer.—"The time of the **dead,** that they should be **judged,** and that thou shouldst **give reward** unto thy servants the **prophets,**" is at the beginning of the sounding of the last trumpet, the seventh trumpet, at the end of the Gospel Age.—Rev. 11:15, 18; Psa. 17:15.

Question.—Were the apostles promised translation to heaven at death?—or must they wait for the Lord's second coming?

Answer.—"As I said to the Jews, Whither I go ye cannot come; so now I say **to you** [apostles]," "I will come again and receive you unto myself."—John 13:33; 14:3.

Question.—Was it proper for the saints of the Gospel Age, except such as would be living at the time of the Lord's return, to expect to be **crowned** at death?

Answer.—"When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—1 Pet. 5:4; 2 Tim. 4:8; 1 Pet. 1:4, 5.

Question.—Did the Apostles expect glory at death or at the second coming of Christ?

Answer.—"When Christ who is our life shall appear, **then** shall ye also appear with him in glory."—Col. 3:4; 1 John 3:2.

Question.—Were the saints to **"shine"** in death?

Answer.—"Many of them that sleep in the dust of the earth shall awake, . . . and they that be wise shall **shine** as the brightness of the firmament [as the sun]."—Dan. 12:2, 3; Matt. 13:40-43.

Question.—Were the ancient worthies rewarded at death?

Answer.—"These all died in faith, **not** having received the promises; . . . that they without us should not be made perfect."—Heb. 11:13, 39, 40.

Question.—David was one of the holy prophets: Was he rewarded by being taken to heaven?

Answer.—"David is not ascended into the heavens."—Acts 2:34.

Question.—How many had gone to heaven up to the time of our Lord's ascension?

Answer.—"No man hath ascended up to heaven but he that came down from heaven, even the Son of Man."—John 3:13.

Question.—Can he who created man destroy him? Can the soul be destroyed by its Creator?

Answer.—"Fear him who is able to **destroy** both soul and body in Gehenna [the 'Second Death']." "He spared not their souls from death." "The soul that sinneth, it shall die."—Matt. 10:28; Psa. 78:50; Ezek. 18:4, 20; Psa. 22:29; Joshua 10:35; Isa. 38:17; Psa. 56:13; 30:3; 119:175; Matt. 26:38; Isa. 53:10, 12.

Question.—How great importance did the Apostle Paul attach to the doctrine of the resurrection?

Answer.—"If there be no resurrection of the dead, then is not Christ risen. . . . Then they also which are fallen asleep in Christ are **perished.**"—1 Cor. 15:13-18.

Question.—Are the unjust now being tormented in some unknown hell? or do they always meet the full penalty of their unrighteousness in the present life?

Answer.—"The Lord knoweth how to . . . reserve the unjust unto the day of judgment [the Millennial Day] to be punished."—2 Pet. 2:9; Job. 21:30.

Question.—What will be the end of those who when tried are found incorrigible—wilfully wicked?

Answer.—They shall "go away into a cutting off from life," "be punished with everlasting destruction [a destruction which will never be terminated by a resurrection];" for still "The wages of sin is death," "the Second Death;" and still the gift of God, eternal life, is to be had only in Christ. "He that hath the Son hath life;" he that hath not the Son shall not receive that gift.—Rom. 6.23; Rev. 20:14, 15; Matt. 25:46; 1 John 5:12; 2 Thess. 1:9.

Questions for the Reader.

Question.—If hell (**sheol**) is a place of living torture, lighted with flames and hideous with the curses of its occupants suffering torture, either mental or physical, why do the Scriptures declare it to be a place or state of silence, darkness, forgetfulness and absolute unconsciousness?—Psa. 88:3-12; 6:5; Job 10:21, 22; Eccl. 9:10; Psa. 146:4; Isa. 38:18.

Question.—If God is **able to destroy** both soul and body in the Second Death, and if he declares that he **will destroy** the wilfully and intelligently wicked, will not this prove that there will be no such thing as everlasting sin and everlasting agony? And does not this clear God's character from charges of injustice?

Question.—Are not these propositions intimately associated with all the **doubts** which have troubled you since you became a Christian, and perhaps before? And would not their Scriptural solution greatly assist in rooting, grounding and establishing your faith in the Bible as the inspired Word of God? This has been the blessed result with many who in their confusion were doubtful, skeptical and unsettled Christians, as well as with many open and even blasphemous infidels. It is the **key*** which opens to the honest seeker the treasures of divine wisdom and grace. Write to us for samples of other copies of "People's Pulpit."

*A flood of light on many Scriptural questions can be obtained from a pamphlet entitled, "What Say the Scriptures About Hell?" It examines every text of the Bible containing the word **hell** and assists the Bible student in "rightly dividing the Word of Truth." Sample copy **free** to those too poor to purchase, who will ask for it. This should be followed by a studious reading of "The Divine Plan of the Ages," a veritable "Bible Key," opening to the consecrated children of God "hidden treasures" of divine grace, now meat in due season for such as are hungering and thirsting after righteousness. 380 pages, cloth bound only, 25c; paper edition, 5c. Free to the Lord's poor.

THE CHRISTIAN LIFE.

To play through life a perfect part,
Unnoticed and unknown;
To seek no rest in any heart
Save only God's alone;
In little things to own no will,
To have no share in great,
To find the labor ready still,
And for the crown to wait;

Upon the brow to bear no trace
Of more than common care;
To write no secret in the face
For men to read it there;
The daily cross to clasp and bless
With such familiar zeal
As hides from all that not the less
Its daily weight you feel;

In toils that praise will never pay
To see your life go past;
To meet in every coming day
Twin sister of the last;
To hear of high, heroic things,
And yield them reverence due,
But feel life's daily offerings
Are far more fit for you;

To woo no secret, soft disguise,
To which self-love is prone;
Unnoticed by all other eyes,
Unworthy in your own;
To yield with such a happy art
That no one thinks you care,
Yet say to your poor bleeding heart,
How little you can bear;—

Oh! 'tis a pathway rough to choose,
A struggle hard to share,
For human pride would still refuse
The nameless trials there;
But since we know the gate is low
That leads to heavenly bliss,
What higher grace could God bestow
Than such a life as this.

"WHERE ARE THE DEAD?"

This sermon was published in a recent issue of "PEOPLES PULPIT." The interest aroused and the great demand for copies of this sermon has been remarkable. A sample copy will be mailed to any one free.

Electing Kings

Give Diligence, Brethren, to Make Your Calling and Election Sure."—2 Pet. 1:10.

Throughout the length and breadth of this land of liberty, young and old understand full well the significance of election. Councilmen, aldermen, mayors of cities, county officials, State officials, United States Congressmen, Senators, the President and Vice-President are chosen or elected from amongst the people to their various official stations. They are chosen with a view to the blessing that will accrue to the electors by the exercise of their official positions. How strange, then, that we who are so familiar with these things should read into our text so very different a view of election!

The thought should naturally suggest itself to us that if God is electing or selecting a Church in the present time, it must be with a view to the use of that Church subsequently to serve in some manner the interests of the remainder of the world, from amongst whom they were elected. And this is just what the Scriptures teach; namely, that Christ Jesus himself is the Head, the Captain, the Chief Ruler, and that this "elect" company are, figuratively speaking, his "members," his associates, his under-priesthood. The Scriptures tell us that this selection is according to Divine foreknowledge and foreordination. They tell us that God foreknew our Lord Jesus as the one who would occupy the glorious position of Prophet, Priest, Mediator and King of the world during the Millennium. They tell us also that the same God and Father of our Lord Jesus Christ foreknew us also and "predestinated" that there should be a Church class selected from amongst the world, to be their Redeemer's associate, his under-priesthood, his subordinate kings during the Millennium.

The Elect Now and Hereafter.

The Church is spoken of as God's "elect" now, before the election has been finished; before the testing is completed; before the called have been proven faithful and worthy. These are "elect" in the sense of having been nominated—"moved and seconded." God moved that they should be elected, and "called them with a heavenly calling." It remained for the called ones themselves to "second the motion" by presenting themselves in full consecration of heart to the Lord. But this was not sufficient; for the invited ones were recognized as imperfect and unable to come up to the requirements of the call. Hence it was necessary that the Lord Jesus Christ should become their surety and agree out of his own fulness of merit to supply all of their lack, their imperfection. And this he gladly does by applying for such the merit of his sin-atonement-sacrifice finished at Calvary.

Making the Election Sure.

Keeping before our minds that the heavenly Father made the motion or the call, that we seconded it by accepting the call upon its terms of faith and consecration unto death, and that our Lord Jesus is our surety who will make good our unintentional blemishes, what shall we say of the prospects of our being elected and at whose door shall we lay the responsibility if we are not elected? Surely the unchangeable God who nominated us has made every provision for our election and will co-operate. Surely our Redeemer, our Surety, our Advocate, will give us every assistance in the way and, according to his promise, cause all things to work together for our good. Just as surely, therefore, the entire responsibility for failure would lie at our door. And this is what St. Peter in our text declares, "Make your calling and election sure."

From this standpoint we have a special interest in our own election, such as we never had before when we misunderstood the entire matter. Once in our ignorance we thought that St. Peter had written foolishly about our making the election sure; for according to the erroneous theory which we had "swallowed" without proper mastication, God was doing all the electing himself, and had unalterably fixed our destiny as eternal glory or eternal suffering, long centuries before we were born.

This erroneous view blinded our mental sight from all the various incentives which now are so precious and so helpful. What had God elected us to be and to do? To sit upon a cloud and to play upon a harp and to sing to all eternity, cheerfully looking over the battlements of heaven to see our dear friends writhing in torment,—and striving hard to praise God for it all and to think of his course in our election and their damnation as the exemplification of Justice and of Love?

We read indeed in the Scriptures respecting a Kingdom, for which our Lord taught us to pray, "Thy Kingdom come; thy will be done in earth as it is done in heaven," yet the thraldom of error upon us was so tense that we recognized not the inconsistency between these promises and our false hopes. Now, thank God, "the mystery" is revealed to us in God's Word and by his Spirit, and we perceive that the Millennial Kingdom is to be a reality and that its blessing to mankind in general, "to all the families of the earth," is to be most thorough, most systematic, most complete, and in the end entirely satisfactory.

Kings to Be Elected.

What an interest we properly take in this matter of our election, after learning that the office for which we are running is a combination of priesthood and kingship! The elect are to be priestly kings, or, otherwise styled, "a Royal Priesthood." Their glorious service is to be for a period of one thousand years, during which they will be kings and priests unto God and will reign on the earth (Revelation xx, 4.)

They will not "reign on the earth" in the sense of being earthly beings, having earthly courts and thrones; their resurrection "change" will constitute them heavenly or spirit beings; they will be invisible to mankind, as now the "Prince of this world" is invisible and as the holy angels are invisible. But they will possess heavenly power and authority and wisdom and grace. By these glorious attributes they will be able to serve God and humanity by a reign of righteousness, whose uplifting or restitution influences (Acts iii, 21) will begin with the living generations, but eventually extend to "all the families of the earth," who have been going down for the past six thousand years into the great prison-house of death—"prisoners of hope," however, because of the promise of God's Word and the redemption sacrifice of Jesus.

My beloved hearers, if your hearts are not moved by this message of God's grace and this information respecting his Kingdom and of your prospects of becoming kings and priests in that Kingdom, it is because you do not believe the message—because your faith does not properly grasp the "exceeding great and precious promises" of God's Word (II Peter i, 4). I am aware that this whole message by Jesus and his apostles has been so long covered by the rubbish of "the dark ages" that it was lost to our sight for a long while, and sadly we missed its encouragement to faithfulness. I am glad, however, that now our eyes of understanding are opening to see the length and breadth and height and depth in the great Divine Plan of the Ages.

The Value of Earthly Crowns.

Consider for a moment what fabulous prices have been paid for earthly crowns! Thousands of lives have been sacrificed and millions of money, to gain an earthly crown. And thousands who paid this price knew well that "uneasy rests the head which wears the crown." They knew well, too, that its tenure would be precarious and that the attainment of it would bring them lasting hatred from others who aspired to the same position and who considered that their right to it was as good or better.

What comparison should we institute as between the value of such a crown and the "crown of glory," honor and immortality which God has promised to his elect—to such of them as make their calling and their election sure! Has God placed too high a valuation upon the heavenly crown, in demanding that those who would share it with the Reedemer must prove their loyalty to him and to the principles of righteousness, and to the spirit of love, to the extent of laying down their lives in his service and in "doing good unto all men as they have opportunity, especially to the household of faith"?

Our Lord asked wherein would be the profit to any man if he were to gain the whole world and lose his own soul—lose his future life. For the purpose of our present topic we might ask a modified question, namely: If one should gain the empire of the whole world and all of its riches, and if another should gain this heavenly election to the heavenly Kingdom of one thousand years and to subsequent eternal blessings with the Lord, which of these would choose the better part—which would show the real wisdom, and which would be the foolish one? But the contrast increases when we note that the dominion of earth cannot be secured by our sailing through bloody seas, and that a mere competency of earthly wealth is attained by only one of a thousand who strive for it day and night. Surely from the standpoint of the Father's Word all earthly honors are vanities, in comparison with the heavenly glories and blessings which may be surely attained by the "called" of this Gospel Age—if they will but follow the Divine directions.

Terms and Conditions of Election.

In our context St. Peter tells us upon what terms the called and accepted may make their election sure. After calling our attention to God's exceeding great and precious promises he tells us that they were given us to the intent that they should operate in our minds so as to influence our lives, in harmony with the Divine will, and that thus we may "become partakers of the divine nature, after having escaped the corruption that is in the world through desire," — selfishness, lust (verse 4). He proceeds to amplify, and urges that such as have this hope shall give all diligence to the matter of adding to their faith virtue or fortitude. That is to say, faith of itself is very good as a start, but God requires more than this. As a condition of our acceptance for election he requires that our faith shall be of a strong kind, giving us fortitude for all of life's affairs; for all of our covenants with the Lord; for a faithful endurance of opposition, contradiction, etc., that thus we might be copies of our Lord Jesus Christ, as God has ordained all of "the elect" must be (Romans viii, 29).

Not only must we have a strong faith combined with fortitude, but we must also add "knowledge." We required some knowledge of God and of our Lord Jesus and of the Gospel message before we could come unto the Lord at all, but the Apostle is not referring to this, our earliest knowledge. He is addressing Christians who have already taken the first steps. He assures us that they need knowledge to enable them to go onward in Christian development—knowledge in addition to their faith and fortitude. We have nothing to say against worldly knowledge, scientific knowledge, etc., when these do not cross or interfere with the Divine Revelation, but we are confident that the Apostle did not intend to refer to worldly knowledge, but to the greatest of all scientific knowledge —the knowledge of God.

How shall we know God? By study of his character. Our Lord Jesus it was who declared, "This is life eternal, that they might **know** thee, the only true God, and Jesus Christ, whom thou hast sent" (John xvii, 3). This knowledge at the present time is a secret knowledge and, as the Apostle says, a "hidden mystery," which can be known only by those who put themselves into a certain attitude of heart and mind and conduct toward the Lord and his revelation. We are to study God's character—to learn respecting his Justice, his Wisdom, his Love and his Power, by studying his revelation—the Bible. In it we see his dealings past, and his promises respecting his dealings future. And a correct appreciation of these gives us a knowledge of God's character as exemplified therein. But since this knowledge is not stated in terms for the world to understand, it follows that only those in proper condition of heart and enlightened by the holy Spirit can receive **this** knowledge. It is taught only to the pupils in the School of Christ. "The secret of the Lord is with them that fear him; and he will show them his Covenant."

Other Graces to Be Added.

The Apostle continues his advice as to things necessary to be added by those who would make their calling and election sure. They must keep adding, and the adding must be little by little and day by day. The knowledge we gain of God through his Word should lead us to greater moderation (translated, **temperance,** in our common version). "Let your moderation be known unto all men" (Philippians iv, 5), moderation or balance in thought, in word, in action. God's people may be called extremists by those who are not begotten of the holy Spirit and who know not "the mystery." But even they should be able to charge **immoderation** only on the one score—our immoderation, our faithfulness to the Word of the Lord and to our covenant of self sacrifice as followers in the footsteps of Jesus. Our lives should be so moderate as respects business and pleasure and food and raiment, etc., that we should be examples of wisdom and moderation to all—extremists only along the same lines that Jesus and the Apostles were counted extremists by those who knew not, neither did understand "the mystery" of their endeavor to be of "the very elect."

Patience must not be forgotten. In addition to moderation, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Next **add** godlikeness—general goodness, benevolence, benignity toward all. Add next brotherly kindness—in the natural family relationship, and also in the spiritual family, the Church. "Love as brethren" (ought to love). "We ought also to lay down our lives for the brethren." Still further the Apostle urges that while all of the foregoing are elements of love we super-add **love** itself in the fullest sense toward the Lord, toward the brethren, toward humanity, toward the brute creation and toward our enemies. While all of these cannot be loved in the same degree, all should profit by the spirit of love in our hearts for all.

"Ye Shall Never Fail."

Now comes the climax of the advice to those seeking to make their calling and election sure (verse 8). "If these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." And then, as our text declares, If these things abound and if we give diligence to the making sure of our calling and election and do these things, we shall never fail—we shall in no case fail of securing our election. God seeketh such for joint-heirship with their Redeemer in the Kingdom. God "seeketh such to worship him as worship him in spirit and in truth."

The grand consummation of our election—our Kingdom honors and glories—is specifically referred to by St. Peter in the next verse, saying, "For so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ." If, dear Brethren, we believe these things, let us permit them to control our lives—our words, our deeds and our thoughts.

"Studies in the Scriptures"

Six Wonderful Bible Keys by Pastor Russell of Brooklyn Tabernacle.

By now our readers doubtless feel well acquainted with Pastor Russell through his sermons, which we publish in common with more than four hundred of the leading American and Canadian journals.

We are advised that many of our readers already have the Pastor's celebrated books in their homes and are using them effectively, to their delight and intellectual and spiritual profit. It must be so, since there are in circulation about three millions of copies of the first volume, "The Divine Plan." The Bible and Tract Society of Brooklyn, N. Y., 13-17 Hicks street, publishes the volumes at cost price so as to secure for them a wide circulation. This brings them within the reach of all.

Set I., three vols. handsomely bound, over 1,100 pages, are supplied, post or express charges prepaid, for $1.

Set II., three vols. to match, nearly 1,900 pages, for $1.20.

Some Still Remember "Bill Arp."

Such will be interested in the "Southern Philosopher's" review of the first volume of Series I. He wrote some time before he died:

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the church—outside the plan of salvation, and, if Calvinism be true, outside of all hope and inside of eternal torment and despair. We smother our feelings and turn away from the horrible picture. We dare not deny the faith of our fathers, and yet can it be possible that the good mother and the wandering child are forever separated?—forever and forever?

"I believe it is the rigidity of these teachings that makes atheists and infidels and skeptics—makes Christians unhappy and brings their gray hairs down in sorrow to the grave—a lost child, a lost soul! . . .

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love, and mercy, and wisdom.

"There is nothing in the Bible that the author denies or doubts, but there are many texts that he throws a flood of light upon that seems to remove from them the dark and gloomy meaning. I see that editors of leading journals and many orthodox ministers of different denominations have endorsed it and have confessed to this new and comforting light that has dawned upon the interpretation of God's book. This is an age of advanced thought,—men dare to think now."

DO YOU KNOW?

Matters of Interest and Importance to all Thinking People, Especially to Christians.

DO YOU KNOW that the Lord more than two thousand years ago gave, through the Prophet Daniel, a clear description of the times in which we are now living?

DO YOU KNOW that the Bible, in referring to this present time as "the time of the end," does not signify the destruction of the earth, but the end of the present dispensation, after which a new age will be introduced—the Millennium? "The earth abideth forever." —Eccl. 1:4.

DO YOU KNOW, or have you specially noticed, the several propositions in Daniel's prophecy concerning "the time of the end"? They read thus:—In the *time of the end* (1) many shall run to and fro; (2) and knowledge shall be increased; (3) and the wise [virgins] shall understand; (4) but none of the wicked shall understand. (5) And at *that time* Michael [Christ] shall stand up [begin his reign]; (6) and there shall be a time of trouble, such as never was since there was a nation.—Dan. 12:9, 4, 10, 1.

DO YOU KNOW that according to the Scriptures "the time of the end," above mentioned, began in A. D. 1799, and will continue until A. D. 1915?

DO YOU KNOW that the most rapid means of communication in 1799, the beginning of "the time of the end," was on horseback, while now telephones and telegraphs unite cities, nations and continents?

DO YOU KNOW that the first effective steamboat was built A. D. 1806? and that the first effective locomotive, the Ironsides, was built A. D. 1831?

DO YOU KNOW that Sir Isaac Newton, the great Christian philosopher, who died A. D. 1727, studying this very prophecy, said, on the strength of it, "I should not wonder if some day men will travel at the rate of fifty miles an hour?"

DO YOU KNOW that Voltaire, the great infidel philosopher, who died A. D. 1778, when much more was known of the power of steam, despising this prophecy of God's Word, declared that it had made a fool of Sir Isaac Newton when it led him to make the above statement?

DO YOU KNOW that the predicted "running to and fro" is being fulfilled by yourself and others as you travel everywhere by steamboat, steam and electric cars, etc.?

DO YOU KNOW that knowledge is greatly increased, in harmony with the prophecy?—and can you not discern such plain signs of the times in which we are now living?

DO YOU KNOW that less than four centuries ago illiteracy was so general that the English Parliament passed a law providing for those of its members who were unable to read; while *now* ability to read and write is general, even amongst the poorest classes?

DO YOU KNOW that free schools were started as Sunday Schools in 1784, and hence that knowledge began to increase greatly with "the time of the end," 1799?

DO YOU KNOW that not a single one of the now many large Bible Societies or Tract Societies was started until 1804, because only then was there much use for reading matter for the masses?

DO YOU KNOW that a *right* understanding of God's Word not only adds to the wisdom of the wise, but also "maketh wise the simple?"—Psa. 19:7.

DO YOU KNOW that God promised that in this "time of the end," in which we are living, the wise [toward God—not the worldly-wise] should understand the hitherto secret things of his plan and Word?—and do you wish to be one of God's humble "wise virgins?"—1 Cor. 3:18-20.

DO YOU KNOW that the present *social order* is not thoroughly satisfactory to any good men—rich or poor—although no human instrumentality is able to arrange for and introduce a better one?

DO YOU KNOW that Christ will introduce a better, a perfect, social arrangement during the Millennium; and that he taught us to expect, watch for, and pray for that Kingdom; saying, "Pray ye—thy Kingdom come, thy will be done on earth as it is done in heaven"? If you have sincerely joined in that prayer, you will rejoice in the evidences that its fulfilment is at hand.

DO YOU KNOW that the blessings of the Millennial age are the theme of "all the *holy* prophets"?

DO YOU KNOW that the Millennial age was specially preached about by the Apostles as "The Day of Christ." "The Kingdom of God," etc.?—and that it was the earnest faith of the early Church?—Phil. 1:6; Mark 1:14.

DO YOU KNOW of the Apostle Peter's reference to it, in Acts 3:19, 21, where he calls it *"the times of restitution* of all things which God hath spoken by the mouth of all the holy prophets"?

DO YOU KNOW that St. Peter there declares that these times of blessing will not precede, but will *follow*, the Second Coming of our Lord Jesus?

DO YOU KNOW that the prophecies and signs which now herald the second advent of Christ are much more distinct than were those signs and prophecies which marked his first advent?

DO YOU KNOW that the driving of the Jews out of all nations and the resettlement of many of them in Palestine, now in progress, is another sign of the close of the Gospel age and the dawn of the Millennium?—Jer. 16:15; Rom. 11:25-32.

DO YOU KNOW that the Second Coming of Christ will be as different from human expectation as was his first advent? and that his day will come upon the world *unawares*—that they will be *"in his days"* and that only the wise will know it?

DO YOU KNOW that the *object* of the Second Coming of Christ, as well as its *manner*, is generally misunderstood? that his coming, according to the Scriptures, means the blessing of all the families of the earth?

DO YOU KNOW that the Church which God is electing or selecting during this Gospel age is promised a spiritual or heavenly reward?—to be "made partakers of the divine nature" (2 Pet. 1:4), and to share with Christ the work of blessing the world during the Millennium, but that the Lord's provision for those who accept his grace during the Millennial age is a restitution or restoration of the perfections of human nature (lost by sin), in Paradise restored —the new earth?—Acts 3:19-21; Rev. 21:1-4.

DO YOU KNOW that the Day of Judgment will be a thousand-year-day, and not a twenty-four-hour-day?—and that the word *judgment* implies, not merely a sentence, but also a trial?—II. Pet. 3:8.

DO YOU KNOW that during the world's great day of trial or judgment (the Millennium) the Church now being *selected* from among men will be, with Christ, the Judges of the world? (I. Cor. 6:2)—that to prepare them for that service they themselves are now severely tried in all points, that they may be able to sympathize with those whom they will then judge?—and that they shall be kings and priests of God and, as Abraham's Seed, *bless* all the families of the earth?—Rev. 20:4; Gal. 3:16, 29; Gen. 22:18.

DO YOU KNOW that not all who worship and say, "Lord, Lord," shall enter into or be members of that elect Church? (Matt. 7:21-23)—and that not all who have their names upon earthly Church rolls, but only those "whose names are written in heaven," and whose names will not be blotted out because of unfaithfulness, will constitute the *one* Church of the living God—in all a "little flock"?—Heb. 12:23; Rev. 3:5; 1 Tim. 3:15; Luke 12:32.

DO YOU KNOW that all the members of the Church are now only *probationary members*, waiting and striving and hoping for full membership in the Church triumphant at the "First Resurrection"[—Rev. 20:4.

DO YOU KNOW that the large majority of humanity has never had any trial, because they died in total ignorance of the only name given whereby they can be saved?

DO YOU KNOW that the Apostle Paul declares that there is *one* mediator between God and men, the man Christ Jesus, who gave himself a ransom for all [men], to be testified [to all men] in due time"?—1 Tim. 2:6.

DO YOU KNOW that while to many of us the *"due time"* to learn of this grace of God is during the present life, yet to the vast majority this *"due time"* must be in a future life; because less than one-third of the human family have ever heard of, so that they could believe on, the *only name* "under heaven given among men, whereby we must be saved"?—Acts 4:12.

DO YOU KNOW that the Millennial age is for the very purpose of causing the *knowledge* of the Lord to fill the whole earth as the waters cover the sea, and to open the eyes of men's understanding and to unstop their ears that they may hear God's message of mercy, and see "the true light which lighteth *every man that cometh into the world"?* —Isa. 11:9; 35:5; John 1:9.

DO YOU KNOW that some living in civilized lands have never had a *full* knowledge of the gospel with a *full* opportunity to show whether they would choose righteousness or sin; because they have had comparatively little knowledge of righteousness, by either experience or observation, and great experience only with sin, within and without?

DO YOU KNOW that our Lord Jesus paid the great price for *all;* to secure for *all* a FULL OPPORTUNITY to gain everlasting life by faith and obedience?—1 Tim. 2:6; Acts 3:22, 23.

DO YOU KNOW that Christ "is the *propitiation* [satisfaction] for our sins, and not for ours [the Church's sins] only, but *also* for the sins of the whole world"?—1 John 2:2.

DO YOU KNOW that the Bible teaches both the doctrine of Election and the doctrine of Free Grace?—the election of the Church during this age, and free grace for the world in general in the Millennial age? and that this harmony, of these two doctrines so long supposed to be in conflict, can be clearly shown from the Scriptures?

DO YOU KNOW that 6,000 years of Earth's history is past, according to Bible Chronology?—and that the seventh thousand is the Millennium of Christ's reign?—and that the present time, from 1875 to 1915, is the lapping period styled in Scripture the "harvest" of the age, in which the number of the elect Church will be completed?—and that then the Millennial age will be ushered in by a "great time of trouble" (anarchy, etc., mentioned repeatedly in Scripture), which will *level* society, humble pride and prepare the way for Immanuel's long promised Kingdom—"under the whole heavens"?—Dan. 2:28, 44; 7:13, 14, 18, 22, 27.

DO YOU KNOW that "in that day" [now come] there will be *wise* virgins as well as *foolish* virgins (Matt. 25:1,—*virgin signifies pure*), but that only the wise [the obedient] shall understand?

DO YOU KNOW that the "wise virgins" who shall enter in with the Bridegroom will have oil in their vessels [the spirit of the truth in their hearts and lives] as well as in their lamps [the Scriptures]?—and that it is declared that "none of the wicked shall understand" (Dan. 12:10; 1 Cor. 2:14), but only the humble and consecrated—the wise?—And do you wish to be one of the "wise virgins"?

DO YOU KNOW that the Apostle tells us that although the "day of the Lord" shall come as a thief and a snare upon the whole world, yet the *brethren* of Christ will not be in darkness?—1 Thes. 5:4. Note also our Lord's words in Luke 21:34, 35.

INTERESTING SERMONS

Some of the interesting topics published in previous issues of PEOPLES PULPIT are:—

"Gathering the Lord's Jewels."
"The Most Precious Text."
"Liberty! Liberty! Liberty!"
"Sin's Small Beginnings.'
"Sin Atonement"
"The Value of Toil."
"Foreordination, Predestination and Election."

DO YOU KNOW that "the time is short" in which the consecrated may "make their calling and election sure" and "so run as to obtain" the great prize of this gospel age—viz., joint heirship with Christ in his Kingdom?

DO YOU KNOW that the powers of the heavens [the nominal Church] are being shaken, and that soon there will be a great *union* or "confederacy" of all denominations of nominal Christians (See Isa. 8:10-16), in fulfilment of the statement that "the heavens shall be rolled together as a scroll"—while men's hearts are failing them for fear and for looking forward to those things coming upon the earth?—Luke 21:26; Rev. 6:14; Isa. 34:4.

DO YOU KNOW whether or not you have put on the whole armor of God, that you may be *able* to stand in this *evil day* already upon us?—Eph. 6:13.

DO YOU KNOW that to be able to stand against the wiles of the devil in this evil day you need the *whole* armor of God—the *helmet* (an *intellectual* protection from the assaults of error), as well as a substantial shield of faith and ability to wield "the sword of the spirit, which is the word of God"?

DO YOU KNOW that God has provided this armor complete and special food—"meat in due season" for the household of faith in the present time—things *new* as well as *old?* (Matt. 13:52; 24:45)—and that riches of grace and knowledge relative to the divine plan, never possible before this "harvest," may now be enjoyed by you, if you are wholly the Lord's?

DO YOU KNOW that the same prophet, Daniel, predicted that, after the running to and fro had generally increased knowledge amongst men, discontent would become general and that there would be "a time of trouble such as was not since there was a nation"?—Dan. 12:1.

DO YOU KNOW that this trouble will be socialistic and eventually anarchistic, and, according to the Scriptures, result in the downfall of all the kingdoms of the world and thus make ready for Christ's Millennial Kingdom? —See "SCRIPTURE STUDIES," VOL. I., Chaps, xiii-xv.

DO YOU KNOW that "SCRIPTURE STUDIES," VOL. I., is reclaiming more Infidels, helping more Skeptics and establishing more Christians than any other book in the world? It is indeed a "Bible Key" and "A Helping Hand for Bible Students."

DO YOU KNOW that we can supply you helpful literature on all these subjects which will in every case cite you, not to the creeds and opinions of fallible men, however good, but to the words of our Lord, the apostles and prophets?—"That your faith should not stand in the wisdom of men, but in the power of God."—1 Cor. 2:5, 9-14.

DO YOU KNOW that many of the most prominent ministers of the various denominations are preaching on every other subject than the gospel, while some of them are denying the fall, the redemption and a coming restitution, so clearly taught in the Bible, and teaching, instead, Evolution?—yea, and even denying the inspiration of the Bible?

DO YOU KNOW that meanwhile a *famine* prevails—not a famine for bread, nor for water, but for the hearing [understanding] of the Word of the Lord?—See Amos 8:11.

DO YOU KNOW that the Lord is raising up many who are voluntarily giving their time and going from house to house to call attention to these matters and that if "one of the least of these," the Lord's "little ones"—an angel or messenger of the Truth—should at any time call upon you, and be received in a spirit of meekness and love, he will show you, *free of charge,* the *Chart of the Ages,* the examination of which will help you to "rightly divide the word of truth" and to apply and understand all Scriptures, and thus prove a great and lasting blessing to you?

DO YOU KNOW that we are the friends of all who are trusting in the precious blood of Christ, and who are consecrated to his service?—and that we will be glad to have such (and honest skeptics as well) write to us upon these subjects? and that if you are poor we will gladly supply you spiritual food and drink free?

The Bible Students Monthly

International Bible Students Association, *Publishers.*

VOL. II. LONDON No. 4.

The Hope of Immortality

"If a man die, shall he live again? All the days of my appointed time will I wait until my change come."—Job 14:14.

THERE is a longing hope within men that death does not end all existence. There is an undefined hope that, somehow and somewhere, the life now begun will have a continuation. In some this hope turns to fear. Realizing their unworthiness of a future of pleasure, many fear a future of woe; and the more they dread it for themselves and others the more they believe in it.

This undefined hope of a future life and its counterpart, fear, doubtless had their origin in the Lord's condemnation of the serpent after Adam's fall into sin and death, that eventually the Seed of the woman should bruise the serpent's head. This was no doubt understood to mean that at least a portion of the Adamic family would finally triumph over Satan, and over sin and death, into which he had inveigled them. No doubt God encouraged such a hope, even though but vaguely, speaking to and through Noah, and through Enoch who prophesied, "Behold the Lord cometh with ten thousand of his saints." But the **gospel**, "the good tidings" of a salvation from death, to be offered to all mankind in God's due time, seems to have been first clearly stated to Abraham. The Apostle declares: "The **Gospel** was preached before to Abraham,—saying, 'In thy Seed shall all the families of the earth be blessed.'" This at least was the basis of the Jewish hope of a resurrection; for since many of the families of the earth were dead and dying, the promised blessing of all **implied** a future life. And when, centuries after, Israel was scattered among the nations at the time of the Babylonian captivity, they undoubtedly carried fragments of God's promises and their hopes everywhere they went.

When Life and Immortality Were Brought to Light

Sure it is, that whether it came as the result of an admixture of Jewish thought, or because hope is an element of man's nature, or both, the whole world believes in a future life, and almost all believe that it will be everlasting. But such **hopes** are not **proofs** of the doctrine; and the Old Testament promises, made to the Jews, are too vague to constitute a ground work for a clear faith, much less for a "dogmatic theology," on this subject.

It is not until we find, in the New Testament, the clear, positive statement of our Lord, and afterwards the equally clear statements of the Apostles on this momentous subject of **Everlasting Life** that we begin to exchange our vague hopes for positive convictions. In their words we not only have positive statements to the effect that the possibilities of a future life have been provided for all, but the philosophy of the fact and how it is to be attained and maintained are set forth there as nowhere else.

Many have not noticed these points and hence are "weak in the faith." Let us see what this philosophy is, and be more assured than ever that future life, everlasting life, is by our great and wise Creator's provision, made a possibility for every member of the human family.

Christ Died for Adam and all His Race

Beginning at the foundation of this New Testament assurance of Life Everlasting, we find to our astonishment that it first of all admonishes us that in and of ourselves we have nothing which would give us any hope of everlasting life; that the life of our race was forfeited by the disobedience of our father Adam, that although he was created perfect and was adapted to live forever, his sin not only brought to him the wages of sin—death—but that his children were born in a dying condition, inheritors of the dying influences. God's law, like himself, is perfect, and so was his creature (Adam) before he sinned; for of God it is written, "His work is perfect." And God through his law approves only that which is perfect, and condemns to destruction everything imperfect. Hence the race of Adam, "born in sin and shapen in iniquity," has no hope of everlasting life except upon the conditions held out in the New Testament and called **The Gospel**,—the good tidings, that a way back from the fall, to perfection, to Divine favor and everlasting life, has been opened up through Christ, and for all of Adam's family who will avail themselves of it.

Eternal Life Obtainable Only Through Jesus Christ

The key note of this hope of reconciliation to God, and thus to a fresh hope of life everlasting, is laid in the statements (1) that "Christ died for our sins," and (2) that "he rose again for our justification," and that the man Christ Jesus gave himself a **ransom** [a corresponding price] for all."

But although the Lord's provision is abundant **for all**, it is not applicable to **any** except on certain conditions; namely, (1) that they accept Christ as their Redeemer; and (2) that they strive to avoid sin and to thenceforth live in harmony with God and righteousness. Hence we are told that "Eternal Life is the gift of God **through** Jesus Christ our Lord." (Rom. 6:23.) The following Scripture statements are very clear on this subject:—

"He that hath the Son hath life [a right or privilege or grant of life as God's gift]; but he that hath not the Son shall not see [perfect] life."—John 3:36; 1 John 5:12.

WHAT IS THE SOUL?

A postal-card request will secure for you a free sample copy of PEOPLES PULPIT in which this interesting and very important subject is treated in a manner that will satisfy the most exacting.

None can obtain everlasting life except from Christ the Redeemer and appointed **Life-giver**; and the truth which brings to us the privilege of manifesting faith and obedience, and thus "**laying hold** on eternal life," is called the "water of life" and the "bread of life"—John 4:14; 6:50, 54.

This everlasting life will be granted only to those who, when they learn of it and the terms upon which it will be granted as a gift, seek for it, by living according to the spirit of holiness. They shall **reap** it as a gift-reward.—Rom. 6:23; Gal. 6:8.

To gain this everlasting life we must become the Lord's "sheep" and follow the voice, the instructions, of the Shepherd.—John 10:26-28; 17:2, 3.

The gift of Everlasting Life will not be forced upon any. On the contrary, it must be desired and sought and laid hold upon by all who would gain it.—1 Tim. 6:12, 19.

It is thus a **hope**, rather than the real life, that God gives us now: the hope that we may ultimately attain it, because God has provided a way by which he can be just and yet be the justifier of all truly believing and accepting Christ.

By God's grace our Lord Jesus not only bought us by the sacrifice of his life for ours, but he became our great High Priest, and as such he is now the "author [source] of eternal salvation to all that **obey him**." (Heb. 5:9.) "And this is the promise which he has promised **us**, even eternal life."—1 John 2:25.

Perfect Life to Be Given to the Faithful in the Resurrection

"And this is the record, that God hath given to us eternal life [now by faith and hope, and by and by actually, 'when he who is our life shall appear'], and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."—1 John 5:11, 12.

This everlasting life, made possible to Adam and all his race, by our Creator through our Redeemer, but intended for, and promised to, only the faithful and obedient, and which at present is given to these only as a **hope**, will be **actually** given to the faithful in the "resurrection."

It will be noticed that the explicit promises of God's Word differ widely from the worldly philosophies on this subject. They claim that man must have a future everlasting life **because he hopes for it**, or in some cases fears it. But hopes and fears are not reasonable grounds for belief on any subject. Neither is there basis for the claim that there is **something** in man which must live on and on forever; no such part of the human organism is known, or can be proved or located.

But the Scriptural view of the subject is open to no such objection; it is thoroughly reasonable to consider our existence or life, as therein presented, as a "gift of God," and not an inalienable possession of our own. Furthermore, it avoids a great and serious difficulty to which the idea of the heathen philosophies is open; for when the heathen philosopher states that man cannot perish, that he **must** live forever, that eternal life is not a **gift** of God, as the Bible declares, but a natural quality possessed by every man, he claims too much.

Punishment of the Wicked Everlasting Destruction

Such a philosophy not only gives everlasting life to those who would use it well and to whom it would be a blessing, but to others also, who would not use it well, and to whom it would be a curse. The Scripture teaching, on the contrary, as we have already shown, declares that this great and inestimably precious **gift** (Life-everlasting) will be given to those who believe and obey the Redeemer and Lifegiver. Others, to whom it would be an injury, not only do not possess it now, but can never get it. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." The wicked [all who, after coming to a clear knowledge of the truth, still wilfully disobey it] shall be cut off from among God's people in the Second Death. They shall "be as though they had not been." "They shall utterly perish." "Everlasting destruction" shall be their doom—a destruction which will last forever, from which there will be no recovery, no resurrection. They will suffer the loss of everlasting life, and all of its privileges, joys and blessings,—the **loss** of all that the faithful will **gain**.—Psa. 37:9, 20; Job 10:19; 2 Thess. 1:9.

God's gift of life eternal is precious to all his people, and a firm grasp of it by the hand of faith is quite essential to a well-balanced and consistent life. Only those who have "laid hold on eternal life," by an acceptance of Christ and consecration to his service, are able properly and profitably to combat the tempests of life now raging.

Everlasting Life and Immortality Not Synonymous Terms

But now, having examined the hope of immortality from the ordinary understanding of that word [everlasting life], and having found that everlasting life is God's provision for all those of Adam's race who will accept it in "due time" under the terms of the New Covenant, we are prepared to go a step further and to point out that everlasting life and immortality are **not** synonymous terms, as people in general suppose. The word "immortal" means more than power to live everlastingly; and, according to the Scriptures, millions may ultimately enjoy **everlasting life**, but only a very limited "little flock" will be made **immortal**.

Immortality is an element or quality of the divine nature, but not of human

The Rich Man in Hell; Lazarus in Abraham's Bosom.

This greatly misunderstood parable made plain in the May issue of PEOPLES PULPIT, Vol. one, Number four, 1909. Have you read it? If not, send for free sample copy.

PEOPLES PULPIT

International Bible Students Association.

LONDON TABERNACLE,
CRAVEN TERRACE, LANCASTER GATE, W.
MONTHLY, 1/- PER YEAR. SAMPLE FREE.

DIVINE WORSHIP EVERY SUNDAY
LONDON TABERNACLE
11 A.M., 3 P.M. and 6.30 P.M.
SEATS FREE. NO COLLECTION. YOU ARE INVITED.

Correspondence invited from those desirous of obtaining Christian counsel. Address as above.

or angelic or any other nature than the divine. And it is because Christ and his "little flock," his "Bride," are to be "**partakers of the divine nature**" that they will be exceptions to all other creatures either in heaven or on earth.—2 Pet. 1:4.

The word **Immortal** signifies **not mortal**—death-proof, indestructible, imperishable. Any being whose existence is dependent in any manner upon another, or upon conditions such as food, light, air, etc., is not immortal. This quality inheres in Jehovah God alone, as it is written,—"The Father hath life **in himself**" (John 5:26); **i. e.**, his existence is not a derived one, nor a sustained one. He "**only** hath immortality" (1 Tim. 6:16) as an innate or original quality of being.* These Scriptures being decisive authority on the subject, we may know beyond peradventure that men, angels, archangels, or even the Son of God before and during the time he "was made flesh and dwelt among us" were not immortal—all were mortal.

But the word "mortal" does not signify **dying** but merely die-**able**—possessing life dependent upon God for its continuance. For instance, angels not being immortal are mortal and could die, could be destroyed by God if they became rebels against his wise, just and loving government. In him [in his providence] they live and move and have their being. Indeed, of Satan who was such an angel of light, and who did become a rebel, it is distinctly declared that in due time he will be destroyed. (Heb. 2:14.) This not only proves that Satan is mortal, but it proves that angelic nature is a mortal nature—one which could be destroyed by its Creator. As for man, he is a "little lower than the angels" (Psa. 8:5), and consequently mortal also, as is abundantly attested by the fact that our race has been dying for six thousand years and that even the saints in Christ are exhorted to seek for immortality.—Rom. 2:7.

Adam Created a Mortal Being

So, then, Adam did not become mortal by reason of sin, but was created mortal—by nature he was subject or liable to the death penalty. Had he been created immortal nothing could have destroyed him; for, as we have seen, immortality is a state or condition not subject to death, but death-proof.

What, then, was Adam's condition before he sinned? and in what way did the curse affect him?—What life had he to lose if he was created mortal?

We answer, that his condition in life was similar to that of the angels; he had life in full measure—lasting life—which he might have retained forever by remaining obedient to God. But because he was not death-proof, because he did not have "life in himself," but was dependent upon conditions of divine pleasure and favor for its continuance, therefore God's threat, that if he disobeyed he should die, meant something. Had he not been **mortal** God's sentence would have been an empty threat. But Adam's perfect life, which would have been continued forever had he continued obedient, was **forfeited** by disobedience, and he died.

Jehovah God, "who only hath immortality" or "life in himself" originally, innately and of whom are all things, having created various orders of beings, angelic and human, in his own moral and rational likeness, but mortal and not of his divine nature, has declared that he designs a **new** creation,—an order of beings not only morally and rationally in his resemblance, but in "the express image of his person" and partakers of his own "divine nature"—a prominent constituent or element of which is **immortality.**—2 Pet. 1:4.

Glory, Honor, and Immortality Obtainable Now—Rom. 2:7

With amazement we inquire upon whom shall this high honor and distinction be conferred? Upon angels, or cherubim, or seraphim? No; but upon his Son—his specially "first-born" and "only begotten" Son, that he who was always obedient "should in all things have the pre-eminence" over others. But before he could be so highly honored he must be tested, proved "worthy" of so great a distinction and so high an exaltation "above his fellows." This test was in view when the sentence of death was pronounced upon Adam and all his children in his loins: the test was that he, Christ, should lay down his life as a ransom-price for the life of Adam, and all who lost life in his transgression. And he was equal to the test, and gained the prize of "the divine nature," "life in himself," "immortality."

Consider him, who, for the joy set before him, endured the cross, despised the shame, and is now in consequence set down at the right hand [place of favor] of the throne of God. He was rich, but for our sakes became poor. Inasmuch as the man and race to be redeemed were human, it was needful that he become human so as to give the ransom or corresponding price. He therefore humbled himself and took the bondman's form; and after he found himself in fashion a man, he humbled himself even unto death—even unto the most ignominious form of death—the death of the cross. "Wherefore, God hath highly exalted him [to the promised divine nature, at his resurrection], and given him a name that is above every name [Jehovah's name excepted—1 Cor. 15:27].—Heb. 12:3, 2; 2 Cor. 8:9; Phil. 2:8, 9.

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."—Rev. 5:9, 12.

But more, the opulence of divine favor does not stop with the exaltation of one, but has arranged that Christ Jesus, as the Captain, shall lead a company of sons of God to "glory, honor and immortality" (Heb. 2:10; Rom. 2:7), each of whom, however, must be a spiritual "copy" or likeness of the "First-begotten." And as a grand lesson of the Divine sovereignty, and as a sublime contradiction to all evolution theories, God elected to call to this place of honor [as "the Bride, the Lamb's wife" and "joint-heir" Rev. 21:2, 9; Rom. 8:17], not the angels and the Cherubim, but some from among the sinners redeemed by the precious blood of the Lamb. God elected the number to be thus exalted (Rev. 7:4), and predestinated what must be their characteristics if they would make their calling and election sure to a place in that company to be so highly honored; and all the rest is left to Christ, who worketh now as the Father worked hitherto.—John 5:17.

The present age, the Gospel Age, from Pentecost to the present time, is the time for the selection of this elect class, variously termed "the Church," "the Body of Christ," the "royal Priesthood," "the Seed of Abraham" (Gal. 3:29), etc; and the permission of evil is for the purpose of developing these "members of the Body of Christ" and to furnish them the opportunity of sacrificing their little and redeemed **all**, in the service of him who bought them with his precious blood; and thus of developing in their hearts his spiritual likeness, that when, at the end of the age, they are presented by their Lord and Redeemer before the Father, God may see in them "the image of his Son."—Col. 1:22; Rom. 8:29.

As the reward of "glory, honor and immortality," and all the features of the divine nature, were not conferred upon the "First-begotten" until he had finished his course by completing his sacrifice, and obedience in death, so with the Church, his "Bride"—counted as one and treated collectively. As our Lord, the First-born and Captain, "entered into his glory" at his resurrection; as he there became partaker of the divine nature fully by being "born from the dead," "born of the spirit"; as he there was highly exalted to the throne and highest favor ["right hand"] of God, so he has promised that his Church, his "Bride," shall in her resurrection be changed, by resurrection power, from human nature to the glory, honor and immortality of the divine nature.

And so it is written respecting "**the** resurrection" of the Church: "It is sown in corruption; it is raised in incorruption [immortality]. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural [animal] body, it is raised a spiritual body."—1 Cor. 15:42-44, 49.

Everlasting Life May be Obtained by all the Obedient in the Millennium

God's plan of salvation for the race of Adam is to extend to each member of it, during the Millennium, the **offer of eternal life** upon the terms of the New Covenant, which will be sealed for all with the precious blood of the Lamb. But there is no suggestion anywhere that Immortality, the Divine Nature, will ever be offered or granted to any except the "elect" Church of the Gospel Age—the "little flock," "the Bride, the Lamb's wife." For the others of Adam's race the offer will be "restitution" (Acts 3:19-21) to life and health and perfection of **human** nature—the same as Adam possessed as the earthly image of God, before his fall from grace into sin and death. And when at the close of the Millennial Age all the obedient of mankind shall have attained all that was **lost in Adam and Redeemed by Christ**,—then all, armed with complete knowledge and experience, and hence fully able to stand the test, will be tested severely (as was Adam), but individually; and only those found in fullest heart-sympathy, as well as in outward harmony with God and his righteous arrangements, will be permitted to go beyond the Millennium into the everlasting future or "world [age] without end." All others will be destroyed in the Second Death—"destroyed from among the people."—Acts 3:23.

"The Wages of Sin is Death" and Not Eternal Torment

But although there shall be no more death, neither sorrow nor crying, it will not be because the victors of the Millennial Age will be crowned with Immortality, but because, having learned to judge between right and wrong and their effects, they shall have formed characters in full accord with God and righteousness; and because they will have stood tests which will demonstrate that they would not wish to sin if the way were opened and no penalties attached. They will not have life in themselves, but will still be dependent upon God's provision of food, etc., for the sustenance of life. This is particularly stated in Rev. 21:4, 6, 8; 7:16; Matt. 5:6.

Seen in this, the Scriptural light, the subject of immortality shines resplendently. It leaves the way clear for the general "gift of God, eternal life," to be extended to all whom the Redeemer shall find willing to accept it upon the only terms upon which it could be a blessing; and it leaves the unworthy subject to the just penalty always enunciated by the great Judge of all, viz:—

"The wages of sin is **death.**"—Rom. 6:23.

"The **soul** that sinneth, it shall **die.**"—Ezek. 18:4, 20.

"He that believeth not the Son shall not see life; but the wrath of God [the curse, **death**] abideth on him."—John 3:36.

Then again we find, on this subject as on others, that the philosophy of the Word of God is deeper as well as clearer, and more rational by far, than the heathen systems and theories. Praise God for his Word of Truth and for hearts disposed to accept it as the revelation of the wisdom and power of God!

A PERFECT TRUST

O Blessed peace of a perfect trust,
My loving God in thee;
Unwavering faith, that never doubts
Thou choosest best for me.

Best, though my plans be all upset;
Best though the way be rough;
Best, though my earthly store be scant;
In thee I have enough.

Best, though my health and strength be gone,
Though weary days be mine,
Shut out from much that others have;
Not my will, Lord, but thine!

And e'en though disappointments come,
They, too, are best for me,
To wean me from a clam'ring world,
And lead me nearer thee.

O! blessed peace of a perfect trust
That looks away from all;
That sees thy hand in everything,
In great events or small;

That hears thy voice—a Father's voice—
Directing for the best:—
O! blessed peace of a perfect trust,
A heart with thee at rest!

"Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath in reservation for them that love him—but God hath revealed them to us by his Spirit; the Spirit searcheth all things, yea, the deep things of God."—1 Cor. 2:9, 10.

* This Scripture may be held to apply to our Lord Jesus Christ in his present and future condition, "highly exalted," "the express image of the Father's person." But even so understood, this passage would be subject to the rule of interpretation laid down by the same writer in 1 Cor. 15:27, "It is *manifest* that he [the Father] is excepted [in all comparisons—for he is the fountain from which all blessings proceed].

THIEVES IN PARADISE

LUKE 23:43—This greatly misunderstood text explained in the August number of PEOPLES PULPIT.

Send post card for free sample.

"Where Are the Dead?"

This interesting sermon was published in a former issue of "PEOPLES PULPIT." The interest aroused and the great demand for copies of this sermon has surpassed all expectations. A sample copy will be mailed to any one free upon receipt of post card request.

The King's Daughter, The Bride, The Lamb's Wife

"The King's Daughter Is All Glorious Within; Her Clothing Is of Wrought Gold. She Shall Be Brought Unto the King in Raiment of Fine Needlework."—Psa. 45 : 13, 14.

Our text poetically and pictorially draws our attention to one of those beautiful figures by which the close and dear relationship between Christ and His Elect Church is Scripturally portrayed. Whether it be the figure of the Captain and his Soldiers, the Shepherd and his Sheep, the Master and his Servants, the Head and the Body members, or the Bridegroom and the Bride, each illustration of our Lord's relationship to the church carries its own important lesson.

But surely none of them is more important or more beautiful than the one we are now considering—our Lord, the King's Son, highly exalted to Jehovah's right hand on the Throne, and the Church in glory, his Queen and joint-heir with him in his Millennial Kingdom soon to be established.

The study of these pictures of heavenly things is intended to lift the minds of the "new creation." God's spiritual sons, from things earthly and sensual to the things eternal, which "eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath in reservation for them that love him supremely."—I Cor. 2 : 9.

The preceeding verses of the Psalm describe the grandeur of the Heavenly Bridegroom—that in his earthly life he was fairer than the children of men; that Divine grace was poured from his lips, and that the Father, because of his faithfulness, greatly blessed and exalted him. Next it tells of the inauguration of his Millennial Kingdom at his second advent, when as the Mighty One he will come forth in glory and majesty, conquering Satan, sin and death.

We are assured that prosperity will attend and truth, mercy and righteousness will be established in the earth, even though it be accomplished by a great time of trouble. His arrows of Divine truth are represented as piercing all of his opponents to the heart, even as the Apostle's words on the Day of Pentecost pricked his hearers and cut them to the heart and led them to cry out, "What must we do to be saved!"

Thus will the people fall before the rising Kingdom of Righteousness. Every knee must bend and every tongue confess. All who will decline to do so under those favorable conditions of full knowledge will be utterly "destroyed from amongst the people." (Acts 3 : 23.) Then the declaration is made, "Thy throne, O God, is forever and ever; the scepter of thy Kingdom is a right scepter. God, thy God, hath anointed thee with the oil of gladness above thy fellows."

"The Queen and the Gold of Ophir."

The picture is in the future. At the present time the Church is not the Queen, not the Bride, not in the glorious garments; she is merely the "espoused virgin," called to Brideship. At present she is in her body of humiliation, or "vile body," according to the statement of our Common Version. But she shall be "changed" in the First Resurrection, and thereafter be the "Glorious Body," the Glorious Bride. (Phil. 3 : 21.) Now she is a mixed company of both wise and foolish virgins, and many "strangers" commingle, who are not virgins at all. The testing time is not yet finished. It is not yet fully determined which, by faithfulness, will make their calling and election sure to a place in the Bride class, and which will constitute the virgins, her companions, that follow her—mentioned in verse 14.

We cannot wonder that some refuse to believe that so great an honor has been provided for the "elect" Church. It is almost too wonderful that this, which the Apostle terms "our high calling," and "our heavenly calling," is an invitation for us to step, not only out of sin, but from the earthly plane of being, a little lower than the angels, principalities and powers, to the divine nature. Yet here are the Apostle's words, and what else can we make of them? He tells us that God has given unto us "exceeding great and precious promises, that by these we might become partakers of the divine nature." (2 Peter 1 : 4.) It is proper for the Lord's people to accept these great things with that simplicity which the Scriptures tell us is best illustrated in a "little child"—"nothing doubting." Says St. Paul: "He who hath freely given us Christ, shall he not with him also freely give us all things?"

St. John assents, saying: "Beloved, now are we the sons of God (even in our imperfect condition), but it does not yet appear what we shall be (how glorious); but we know that when he shall appear we shall be like him, for we shall see him as he is." (I John 3 : 2.) To be with him, to share his glory, to be like him, who is the express image of the Father's person, is the highest possible conception we can have of the glorious things which God hath in reservation for them that love him supremely.

Raiment of Fine Needlework.

Look again at the Queen and her glorious apparel. Notice the pure linen, clean and white, representative of her purity and righteousness. Remember that she was once of the world, her members "children of wrath, even as others." Remember that by faith she accepted the merit of her Redeemer's sacrifice and thus she was reckonedly covered with his robe of righteousness, which the world saw not, but which the heavenly father regarded. Remember, that it was because of that robe covering her natural blemishes that she was permitted to consecrate herself and to become the espoused virgin of her Anointed Redeemer and prospectively his joint-heir in the Kingdom. How wonderful these steps of grace! Looking but a little way into the future, we behold her clothed, not with an imputed robe of righteousness, but with her own robe of righteousness. The imputed one was hers to wear up to the time of her change from earthly to spiritual nature in the First Resurrection. Then and there perfected, it became actual. On the spirit plane she becomes righteous without spot, without blemish, a suitable companion and joint-heir for the great King of Glory.

But look more closely. Note that the robe of fine linen is beautifully embroidered—"fine needlework." This, too, must have significance. The embroidered figures represent the graces of the Spirit, meekness, gentleness, patience, long suffering, brotherly kindness, love. Ah, yes, the Queen indeed is all-glorious within and without. The power of the Lord will accomplish this. She is his workmanship, though not without her own willingness and co-operation. The Lord's operation upon her will be through his Word and by his Spirit; and in proportion as she yields herself thereto she is now being "changed from glory to glory," and, by the final change, will be perfected, glorified.

We noted a difference between the imputed robe which the betrothed wears now and the one which she will possess when changed—that the present one is Christ's imputed robe covering her blemishes, and that the glorious one of the future will be her own righteousness, "the righteousness of the saints." Let us notice also that there is an embroidery connected with them both. The robe that is now imputed to us has stamped upon it the gracious designs or patterns which our Lord would inculcate and which he assures us will be advantageous to us, pleasing to him and necessary to our future glory.

Our appreciation of our high calling, our faith in it, and our love for the heavenly Bridegroom and desire to be pleasing to him are the incentives to us, urging us to spend every hour, every moment possible, in the working out of the glorious embroidery designs stamped upon our robe. Each stitch must be taken carefully—painstakingly. Each feature of the outline must be carefully studied. The robe itself must be kept clean, spotless. Who is sufficient for these things? Surely only those truly betrothed to the heavenly King, and who love him with all their hearts, and who are waiting in faith and patience for his promised Second Coming to receive the Bride unto himself and to establish his Kingdom for the blessing and uplifting of the world!

Adding to Faith.

St. Paul tells of this embroidery work and the adding of stitch to stitch in its development, saying: "Tribulation worketh patience, and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit, which is given to us." (Rom. 5: 3-5.) St. Peter says: "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love. For if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ; for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ." (2 Peter 1 : 5-11).

When we think of the imperfection of our very best endeavors along the lines of this embroidery work, this development of the graces of the Holy Spirit, we ask ourselves, "Whose garment would be fit to wear in the presence of the Father and of the holy angels?" The answer is, "None of them." It is in harmony with this that we see that the Lord has provided something different. He allows us to practice upon our robe of imputed righteousness, but the new robe which he will give us as our own will be absolutely perfect, as well as glorious.

There will not be a flaw in the embroidery. How so? Because that glorious dress of perfect righteousness will be given only to those who have earnestly desired it, however short of it were their best endeavors. Inasmuch as their hearts were perfect, inasmuch as their endeavors were for perfection, the Lord will accept the heart and its endeavors, and grant that the new bodies shall possess to full perfection all these glorious traits and qualities which were the Bride's ideal and endeavor in her betrothed condition, when she practiced upon the imputed robe.

So in the Psalm under consideration; the Prophet says, "Hearken, O daughter, and consider and incline thine ear." The world says, "Look, see, and be attracted by the things of this present time." The Lord says, "Hearken, consider that the present life, at the very most, is brief and that in the Lord's providence, under our call, we have an opportunity to sacrifice it and thus to gain the highest of all blessings in the eternal life of the future."

The "foolish virgins" do not hearken enough to the voice from heaven, to the words of Jesus, the Apostles and Prophets. They are more or less absorbed with the cares of this life, the deceitfulness of riches, and thus do not fully please the Lord, even though, because of loyalty to him, he will by and by give them a good portion. The "wise virgins," who will constitute the elect, the Bride in glory, do hearken, do consider and are guided by the counsel from on high, and press with vigor on in the narrow way of self-sacrifice, which leads to the Kingdom glory.

The King Shall Desire Thy Beauty: He Is Thy Lord, Worship Him.

The Psalmist proceeds, "So shall the King greatly desire thy beauty, for he is thy Lord and worship thou him." Ah! there is the thought. If we rightly admire the King; if we rightly appreciate the wonderful privileges granted us of being now his espoused, as under his loving protection and provision, and by and by his bride and joint-heir in glory; if we appreciate these things, surely all earthly things and interests will necessarily fade, because of their comparative insignificance. And these are the terms upon which the King will desire us as members of his glorious bride. He will not consign us to demons and eternal torment, if we fail to rightly appreciate this situation, and, while not repudiating his love and grace, give a portion of our love to our father's house and our own people, the world; but he will not choose us as members of his bride class, unless this condition of full consecration to him be the attitude of our hearts. Surely this is not unreasonable. Had we been called even from the ranks of the highest order of angels to be joint-heirs with the King of glory, the honor conferred would have been so great as to merit an undivided love, devotion. Surely, then, we, redeemed by his precious blood from our fallen, sinful state, and then invited to share his glory on the divine plane, should be so enthused, so filled with appreciation of the honor proffered, that we would gladly, willingly, voluntarily, lay aside every earthly weight and interest and strive with patience and loving devotion to attain the prize of the high calling set before us of joint-heirship with the King of kings and Lord of lords.

"Studies in the Scriptures"

Six Wonderful Bible Keys by Pastor Russell of London Tabernacle.

Our readers by this time doubtless feel well acquainted with Pastor Russell through his sermons, which we publish in common with more than five hundred of the leading American and Canadian journals.

We are advised that many of our readers already have the Pastor's celebrated books in their homes and are using them effectively, to their delight and intellectual and spiritual profit. It must be so, since there are in circulation about three millions of copies of the first volume, "The Divine Plan." The Bible and Tract Society of Brooklyn. N. Y., 13-17 Hicks street, publishes the volumes at cost price so as to secure for them a wide circulation. This brings them within the reach of all.

Set I., three vols. handsomely bound, over 1,100 pages, are supplied, post or express charges prepaid, for $1. (4/-.)

Set II., three vols. to match, nearly 1,900 pages, for $1.20. (4/6.)

Some Still Remember "Bill Arp."

Such will be interested in the "Southern Philosopher's" review of the first volume of Series I. He wrote some time before he died:

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the church—outside the plan of salvation, and, if Calvinism be true, outside of all hope and inside of eternal torment and despair. We smother our feelings and turn away from the horrible picture. We dare not deny the faith of our fathers, and yet can it be possible that the good mother and the wandering child are forever separated?—forever and forever?

"I believe it is the rigidity of these teachings that makes atheists and infidels and skeptics—makes Christians unhappy and brings their gray hairs down in sorrow to the grave—a lost child, a lost soul! . . .

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love and mercy, and wisdom.

"There is nothing in the Bible that the author denies or doubts, but there are many texts that he throws a flood of light upon that seems to remove from them the dark and gloomy meaning. I see that editors of leading journals and many orthodox ministers of different denominations have endorsed it and have confessed to this new and comforting light that has dawned upon the interpretation of God's Book. This is an age of advanced thought,—men dare to think now."

Open Letter to a Seventh-Day Adventist

The Jewish Sabbath a Shadow of Good Things to Come

DEAR SIR AND BROTHER:—
Even though differing from you in my views of the Law, I feel constrained to express admiration for the zeal with which you and your co-workers have endeavored to promulgate what you believe to be the truth of God. If we believe anything to be right we must act upon it until the Lord grants us to see otherwise. I had far rather be wrong and consistent than right and inconsistent, though it is best of all to be both right and consistent.

I feel justified in addressing you as a Brother in Christ because of the many points upon which we can hold harmonious fellowship. We look to the same Father in heaven. We trust in the merit of the same great sacrifice for sin. We are seeking light from the same inspired Scripture. We are both striving to live in the way that will be to the glory of God. We see eye to eye upon the nature of the soul, the penalty for sin, earth's restitution to Edenic conditions, the Babylonian state of so-called Christendom, and the impending time of trouble along financial, political and social lines. Then last, but not least, we each see the necessity of suffering with Christ if we would be glorified with him, and have already suffered a little of the scorn and derision which the world hurls at the soldier of the cross. The enumeration of all these points on which we are agreed will enable you to realize that what I am about to say respecting our differences is not meant in a spirit of wrangling, but solely for the purpose of sharing with you the blessedness and joy which has dawned in our hearts with this comforting light.

We agree with our Adventist friends that God never authorized anyone to change the Sabbath of the Decalogue from the seventh day of the week to the first, but we do believe that just as truly as the Christian has a greater High Priest, and a greater sacrifice, and a greater tabernacle than Israel had, so, too, the follower of Christ has a much greater Sabbath than the follower of Moses. Everything under the Jewish dispensation was typical of "good things to come." (Heb. 10:1.) The Atonement Day, the passover, the sabbatic years, the jubilees, etc., were all figures of more important things, so why should it seem strange that the seventh or Sabbath day was typical any more than the seventh or sabbatic year? But in order that you may see this to be the Scriptural thought hear Paul in Col. 2:16, 17: "Let no man therefore judge you, in meat or in drink, or in respect of an holy day, or of the new moon, **or of the Sabbath days: Which are a shadow of good things to come**; but the body is of Christ." The seventh-day keepers will argue that the Sabbath here refers to some of those yearly occasions, which were also called Sabbaths, because part of their observance required rest from ordinary labor; for instance, the Day of Atonement. But this cannot be the meaning of Paul's language, for he had already included **all** these **yearly** sabbaths under the words, "an holy day." In harmony with his usual systematic forms of expression Paul first spoke of the **yearly** holy days, then came the **monthly** festivals, the new moons, and next the **weekly** rest days. The Christian has a sabbath, too, but, as we shall see, **his sabbath is as much greater than the Jewish sabbath as the substance of a thing is greater than its shadow.**

You may ask: Did not the Lord in Ex. 31:16 speak of the seventh day Sabbath as being given for "a perpetual covenant"? I answer to this that **the very identical language** which the Lord used here of the Sabbath he uses elsewhere of the harvest offering (Lev. 23:14), the pentecostal sacrifice (Lev. 23:21), the Day of Atonement (Lev. 23:31, 32) and the feast of tabernacles (Lev. 23:41). The same Hebrew word "olam," which is translated "perpetual" in the seventh-day reference, is the word translated "forever" in the other passages. See Young's Analytical Concordance. So if the Advent view is correct we should still be keeping the feast of tabernacles as well as the Sabbath, but as some of your own brethren have shown, when dealing with the punishment of the wicked, the word "olam," like the Greek "aion," really means "age-lasting," or "lasting to a consummation." It is sometimes used in the sense of eternal, but not necessarily. Thus in Ex. 29:9 we read of the priestly office being given to Aaron and his descendants "for a perpetual statute," the same word "olam" being used. But that it does not properly mean "perpetual" in this passage is evident, for Aaron's family lost the priesthood 1800 years ago. Note Heb. 7:11-14.

We find, then, that Jehovah used the very same language in speaking of the weekly Sabbath which he used respecting other Jewish institutions which passed away when that of which they were typical came, so similarly may not the Jewish Sabbath have passed away, being supplanted by a greater sabbath? Notice our Lord's words in Matt. 5:17, 18, "think not that I am come to destroy the Law or the prophets; I am not come to destroy but to **fulfil**; for verily I say unto you, till heaven and earth pass one jot or one tittle shall in no wise **pass from the Law till all be fulfilled.**" Our Saviour did not say the Law should not pass away, but that it should not pass away until it was fulfilled. But he tells us first that he came to fulfil it, so if it was fulfilled in him it has passed away. There is a vast difference between a thing being destroyed and passing away as a result of fulfillment. The law of circumcision was never destroyed, but it passed away and was abolished when that to which it pointed, circumcision of the heart, was set forth, and it is this higher circumcision we must observe. (Rom. 2:28, 29.) Likewise Christ did not destroy the Law, or set it at naught, but his perfect life **fulfilled** its every requirement, as we imperfect creatures could not, and thus he became the great inheritor of all the promises of the Law, with the right to distribute what he inherited under the Law to all who would become his. Additionally the Law **led to Christ** and pointed him out as the Holy One of whom Moses had said, "Hear ye him." (Acts 7:37; Gal. 3:24, 25.) Therefore to consider the Law given through Moses as binding upon the Christian is to doubt whether Christ has accomplished what he came for; "to fulfil" the Law. Of course the Christian must study that Law, and he finds jewels of inspired wisdom in it, but he studies it as a shadow of better things, as typical of the blessings promised under the greater than Moses—Christ.

Then is the follower of Christ under no law? Yes, he is under a new law, a higher law. Just as he has a better High Priest, a better sacrifice, a better everything than the Jew had, **so he has a better law, and it contains a better sabbath.** Isa. 42:21 foretold that Christ was to "magnify the law and make it honorable," and we are now under **this magnified law.** The law said: "Thou shalt not kill," but Christ magnified that when he taught that whosoever hateth his brother without a cause is guilty of murder. (See Matt. 5:21, 22, 27, 28.) The Law said: "Thou shalt not steal," but Christ taught us that we should not merely refrain from robbing our neighbor, but be ever ready to share with him what we had, even to the extent of laying down our lives for our brethren. (John 13:24; 1 John 3:16.) The Law said: "Honor thy father and thy mother," but we are instructed to "honor all to whom honor is due."—Rom. 13:7.

Now, dear brother, the Adventists see that Christ magnified the 1st, 2nd, 3rd, 5th, 6th, 7th, 8th, 9th and 10th commandments, but they fail to realize that he magnified the 4th, the Sabbath commandment too. To the contrary, they believe he made it smaller. One of your brethren put it to me this way: "Before Christ every little act contrary to the Sabbath commandment, even the building of a fire, was to be severely punished, but since Christ's sacrifice, so long as we try to do our best to keep the Sabbath, the Lord will pardon and overlook where we come short in our obedience to that command." That would have magnified God's mercy, but it would not have magnified the commandment. Would it be magnifying the 6th commandment if we should say: "Before Christ murder was to be severely punished, but since then, if you try to keep the Law—'thou shalt not kill'—it will be all right if you do kill a man once in a while"?

Let me now present our understanding of how Christ magnified the Sabbath Law. The Israelite was to consider **one-tenth** of what he had as holy unto the Lord; but do we ever hear the Christian advised to give a tithe to the Lord? Not once. How much are we advised to give him? **All that we are and have.** We are to give all that we can in as direct a way as we can, and the remainder is to be given him in a more indirect way; e. g., we give him the money we spend for food and clothing, because our body belongs to him and is being used to glorify and serve him. The food gives us strength to do more for him, therefore the money we spend for food is being spent for our Lord. (Rom. 12:1; 1 Cor. 6:20; 10:31; 2 Cor. 5:15.) In Luke 14:33 our Master does not tell us to forsake or surrender a tenth, but "all that he hath."

The Jew sang: "Some of self and some of thee." The Christian sings: "None of self but all of thee."

Likewise the Jew gave God one-seventh of his time, but the Christian is to give him **seven-sevenths.** The Lord said in Lev. 19:30, "Ye shall keep my sabbaths and reverence my sanctuary." The sanctuary was the holy structure through which God manifested himself to Israel, so to them the word meant a certain definite holy place; but the Christian finds his sanctuary wherever he is; **every place is a holy place to him. Similarly every day is a holy day, a sabbath of rest to him.** He has a better sanctuary to reverence and a better sabbath to keep. But not only does his sabbath differ from the typical sabbath, the nature of his rest also differs. It does not merely mean a cessation from manual labor, but a rest from laboring for self in order to work and live for God. It means to rest **as God rested after** he had completed the work of creation, as the Word expresses it: "To enter into his rest." God's rest does not mean idleness, "He sends his rain and causes his sun to shine" on the seventh just as much as on any other day. Then how did he rest? He ceased working for himself in order to work for man through his Son. And how do we rest like him? By ceasing to work for self in order to work for him through Christ. Hear Heb. 4:10, "**For he that is entered into his rest, he also hath ceased from his own works, as God did from his.**" And then Paul continues in verse 11, "let us labor therefore," not let us cease from labor, but labor to put down those selfish propensities which would lead us, contrary to God's will, to live for self, instead of permitting us "to enter into that rest." This rest of which the seventh day was a type will not end with this life, but it will continue an eternal rest, begun here and consummated in eternity.

Let me digress here to say that God's rest day was not a period of 24 hours, but, like the six days of creation, was a long period of time. In our own language this is a very common use of the word "day," and it is equally frequent in Bible language. (2 Pet. 3:8; Ps.: 95:7-10.) While the day of salvation of 2 Cor. 6:2 is already over 1800 years long, so it was with the great days of creation; they were long periods of time, and likewise the seventh day, in which God rested, is a long period; it is not over yet.

But to return to the subject of this letter. In Isa. 58:13 we have a description by the inspired Prophet of what constitutes Christian sabbath keeping. We must refrain from doing **our own ways**, and from finding **our own pleasures**, and from speaking **our own words.** That is sabbath keeping. **But the Christian must do that every day, therefore every day must be a sabbath to him.** For fear you may not apply the latter part of the verse to the sabbath let me refer you to the Revised Version, which reads: "And shalt honor **it**, not doing thine own ways," etc. **Every day** we are to "speak as the oracles of God." (1 Pet. 4:11.) **Every day** God is to work in us "to do of his good pleasure" (Phil. 2:13.) **Every day** "the steps of a good man are ordered of the Lord." (Ps. 37:23.) So again I say, every day is a sabbath to him who liveth "not unto himself." Is not this a glorious magnifying of the Law?

We can now see how "Christ is the end of the Law for righteousness to every one that believeth." (Rom. 10:4.) We can understand why Paul could say in Gal. 3:19, "The Law was added * * TILL THE SEED SHOULD COME," and then in verses 23 to 25 he boldly compares the Law to a severe pedagogue to whom they were committed for a season, "but after that faith is come **we are no longer under a pedagogue.**" And we can comprehend why Paul mourned because "ye observe days" (Gal. 4:10, 11), and intimates that the brother is weak who "esteems one day above another" (Rom. 14:5—read verses 1 to 7), failing to realize what they are **all** to be counted as days in which his glory is to be sought.

I know how the seventh-day Adventists divide the Law into two parts, calling the Decalogue "the law of God," and the remainder "the law of Moses," and then claiming that Christ did away with the Law of Moses, but not with the law of God. This is an awful mistake; it was all the Law of God, because it came from him, and it is all the law of Moses in that it came **through** him. (Lev. 26:46; Deut. 5:5.) Thus our Saviour, in Mark 7:10, quotes one of the ten commandments (Ex. 20:12; Deut. 5:16), and then in the same verse a law which was not in the Decalogue (Ex. 21:17; Lev. 20:9), and yet attributes them both to Moses. He was not the author of either, but he was the agent through whom God delivered both commands. Furthermore, the fact that the Law, which was **until John** (Luke 16:16; Matt. 11:13), included the Decalogue as well as the ceremonial features of the Law, is proved by Rom. 7:6, 7; for Paul, after saying, "we are delivered from the law," leaves no doubt as to what law is meant by quoting from the tenth commandment. And as his words show, we are no longer under **the letter** (it was the letter which was on **the stones**) but under the spirit, the antitype, that which was shadowed forth in the words on stone, the greater law of love. (James 1:26; 2:8.) When we read, therefore, in the books from Acts to Revelation about the redeemed keeping "the commandments of God," we do not think of the letters in stone given through Moses, but of the magnified law of the spirit of life in Christ Jesus. (Rom. 8:2.) Notice another passage, viz., 2 Cor. 3:3-11. The expression, "written and engraven in stones," and the reference to Moses' face shining at the time is evidence that Paul is speaking of the Decalogue. In verse 7 he tells us how the Law was accompanied with such glory that it even caused Moses' face to shine. Then in verse 8 he refers to something which would be accompanied with **more** glory, and following this up shows that when "the glory that excelleth" (v. 10) should come then that which was given with glory—i. e., the Law written and engraven on stones—was to be "done away." (v. 11.) Note the remarkable similarity between the Revised Version rendering of verse 11 and Matt. : 18. Then in verses 12 to 18 Paul shows that while Israel had Moses cover his face so they could not see the glorious results of the giving of that glorious Law, yet we should refrain from covering our hearts with the veil of prejudice, etc., as we wish to see the more glorious results of this more glorious law upon the hearts and lives of our brethren, especially as it was reflected in our great Elder Brother, the Lord Jesus.—2 Cor. 3:18.

Dear brother, much more might be written, but I must refrain from more than one or two brief statements. Paul's preaching upon the seventh day, etc., is no endorsement of seventh-day Adventism. That was a day when the cessation from labor brought the Jews together in their synagogues and gave Paul an opportunity he gladly used. Wherever and whenever he found ears to hear he was ready to preach. There were crowds in the synagogues on the seventh day, so Paul went there, and there were numbers at the market every day, so Paul preached there **on other days.** (Acts 17:17.) So just as Paul esteemed those opportunities, so we esteem the opportunities afforded us on the first day, not because there is a divine command to consider that day a sabbath above other days, although we consider it a very appropriate day for meetings of the people of God, being our Lord's resurrection day. However, refraining from actual labor on the first day is not an endorsement of the wrong ideas many have held about it, any more than a belief in the Bible would mean an endorsement of the many wrong views which have been entertained of its teaching. It has been a great comfort to me to find that salvation did not hang upon such a slender cord as the keeping of a weekly rest day.

There are other features of the Sabbath, for instance its foreshadowing of the Millennium, which I have not touched upon at all. Pastor Chas. T. Russell, of Brooklyn Tabernacle, Brooklyn, N. Y., has treated that phase of the subject most beautifully. Have you ever read his book, "The Divine Plan of the Ages"? It is a book of 386 pages, cloth bound, for 25 cents. The Watch Tower Bible and Tract Society, 13-17 Hicks street, Brooklyn, N. Y., supplies them.

Your Brother in the service of the King of kings, B. H. BARTON.

The Rich Man in Hell; Lazarus in Abraham's Bosom.

This greatly misunderstood parable made plain in the May issue of PEOPLES PULPIT. Send for free sample copy.

The Bible Students Monthly

International Bible Students Association, *Publishers.*

VOL. II — BROOKLYN, N. Y. — No. 5

Calamities—Why Permitted

"There were present at that season some who told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but except ye repent, ye shall all likewise perish.

"Or, those eighteen, upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay; but, except ye repent, ye shall all likewise perish."—Luke 13:1-5.

NOBLE and good in the sight of both God and man are the generous impulses of charity and sympathy, awakened by great calamities in recent years. And when this is said, it leaves little more to be said favorable to calamities or their influence.

While these charities should not be misconstrued to signify that God's consecrated saints are rapidly multiplying — for many of the charitable are not the consecrated, and some are even infidels — yet they are an evidence that at least some of the original God-likeness of our race remains; that it has not been wholly obliterated by the degradation of the fall, nor wholly poisoned by the bad theology of the dark ages. While we live in a period, perhaps, as selfish and money-loving as any known to history, yet millions of dollars are generously poured forth to aid suffering humanity. And yet many who in times of calamitous distress show that they have a tender spot somewhere in their hearts, would and do at other times lend time and brain and skill to the arts of war, and in designing the most horrible implements of warfare; and on occasions when bitter passions are aroused would relentlessly and pitilessly slaughter a thousand times as many as meet death by the accidents of nature. Yet, for all this showing of the two elements in the same men, we rejoice that the God-like element of sympathy exists, as a partial offset to the devilish qualities of selfishness and heartlessness, which, under the degrading influence of man's fallen state, have grown strong during the past six thousand years.

Preparatory to looking carefully, reasonably and Scripturally at the question, Why does God permit calamities? let us note some of the absurd views of some Christian people, who should know God's Word and character much better than they seem to know them. Some, whose hearts in the presence of great calamities overflow with sympathy and God-like love (which proves their hearts better and more sound than their theology), declare that God is the director and cause of all disasters and troubles. Hence, whatever men may do to alleviate such distresses would, according to this false view, be so much done in opposition to God; and whatever love and sympathy they feel, is so much sentiment opposed to God's sentiments — which are thus made to appear malicious.

But it seems a very slight thing to charge the Almighty with causing earth's calamities—in comparison with the general thought of Christendom, that God has premeditated, planned, from before the foundation of the world, their everlasting torture — the direst calamity imaginable. Tornadoes, earthquakes, epidemics of disease, would be mercies and kindnesses in comparison with such diabolical schemes and preparations as are accredited to the Lord by the vast majority of his children, who suffer still from the superstition, ignorance and blindness of the "dark ages," and its creeds. Alas, that such false conceptions of the justice and love of our Creator should ever have gained a foothold in our minds — to distort our every conception of every right and good quality. O Lord, grant Thy people a great opening of the eyes of their understanding, that we may be able to comprehend with all saints, the lengths and the breadths, the heights and the depths of Thy love and mercy toward Thy creatures through Jesus Christ, our Lord!* The difficulty is that men have been led to consider the very Bible which declares God's true character of love and justice as authority for these devilish doctrines; and these false interpretations were originated in the "dark ages" by those who instigated or assisted in burning, and otherwise tormenting, real Bible believers.

God's Sympathy — How Shown.

When we declare that whatever there is of love and sympathy in man is only the remnant of the original divine likeness in which Adam was created, not wholly effaced by six thousand years of degradation in sin, it at once arouses the question: In what way does God manifest his sympathy and love in such emergencies, when even the hearts of fallen human beings are touched, with sympathy and love — to acts of kindness and succor?

A correct answer is, that God is represented in every act of kindness done, whether by his children or by the world; because their actions under such circumstances are the result of their possession of some measure of his character and disposition. This answer is not full enough to be satisfactory; but, thank God, a fuller investigation, in the light of his Word, reveals a boundless sympathy on his part — providing an abundant succor, which is shortly to be revealed.

But why does not God immediately succor his creatures from calamities? Or, to go still further back, why does he, who has all wisdom to know and all power to prevent, permit calamities—cyclones, earthquakes, tidal-waves, destructive floods, pestilences, etc? And while we are about it, we may as well include all the evils which God could prevent, if he would—all the forms of sickness and pain and death; every manner of destruction — wars, murders, etc.; everything which causes pain or trouble to those willing to do and to be in harmony with God? The answer to one of these questions will be the answer to every question on the subject; for all human evils are related and have a common source or cause.

To comprehend this cause fully, we must go far back, to the very beginning of sickness, pain, death and sorrow — to the Garden of Eden, where neither famine, pestilence, cyclone, earthquake, nor death in any form was permitted; where man and his surroundings and conditions were pronounced "very good," even by God himself, and must certainly have been greatly appreciated by man, who had to be **driven out** and prevented from returning by the fiery sword which kept the way of access to the life-sustaining fruits of the Garden.

And this Creator, who so graciously provided for the life and comfort of his creatures, and who communed with them and gave them his blessing and the promise of everlasting life upon the sole condition of continued obedience—how came it that he should so change in his attitude toward his creatures as to drive them from the enjoyments of those Eden comforts and blessings, out into the unprepared earth—to toil and weariness and insufficient sustenance, and thus to death?

We must remember that the Creator specially or miraculously "prepared" in advance the Garden of Eden, only, for man's comfortable enjoyment of the favors of life, and a fitting place for his trial. God foresaw the fall of his creature, and provided that the penalty of sin, "dying thou shalt die," instead of being suddenly inflicted, as by a lightning stroke or other speedy method, should be served out gradually by conflict with the unfavorable conditions (of climate, sterility of soil, storms, miasma, thorns, weeds, etc.), of the unprepared earth; the preparation of which would require seven thousand years more to entirely fit it for the habitation of perfect, obedient, human children of God.

Man a Convict.

Adam and Eve, therefore, went forth from Eden convicts, under sentence of death; self-convicted under the most just of all judges, their Creator and friend. The convicts esteemed it a mercy to be let die gradually rather than suddenly; while to the Creator and Judge this was expedient because of his plan for their future, in which such experience with imperfect conditions would be of great value—a plan for the increase of the race, and for its discipline and final redemption and restoration.

The death penalty, inflicted in this manner, God foresaw would, through experience, furnish man such a lesson on the exceeding sinfulness of sin and its baneful results as would never need to be repeated — a lesson, therefore, which would profit all who learn it to all eternity; especially when Christ's Millennial reign of righteousness shall manifest in contrast the fruits of righteousness. God also designed that the exercise of man's mental faculties in coping with the disturbances and imperfections of his surroundings and in inventing reliefs, and the exercise of his moral faculties in combating his own weaknesses, and the calls upon his sympathy, should prove beneficial.

Had the sentence of God (in addition to a loss of Eden's comforts and experience with sin and death) condemned his creatures to an eternity of torment and anguish, as so many now believe and teach, who could defend such a sentence, or call the Judge just, or loving, or in any sense good? Surely no one of a sound mind!

But when it is seen that the Scriptures teach that **death** (extinction), and not life in torment, was the penalty pronounced and inflicted, all is reasonable. God has a right to demand perfect obedience from his perfect creature when placed under perfect conditions, as in Adam's case. And the decree that none shall live everlastingly except the **perfect,** is both a wise and a just provision for the everlasting welfare of all God's creatures.

There is a depth of meaning in the Creator's words, as he sent forth his fairly tried and justly condemned creatures, among the thorns and briars, to labor and pain, and sorrow, and diseas and to be subject to the casualties and calamities of nature's unfinished work. He said, "Cursed is the ground **for thy sake;" i. e.,** The earth in general **is** in its present imperfect condition for your profit and experience; even though you may not esteem it so. Adam would have sought to retain continual access to the garden fruits, to avoid severe labor and to enable him to fully sustain his vital powers and live forever; but in loving consideration for man's ultimate good, no less than in justice, and in respect for his own sentence of death, God prevented this and guarded the way back to the Garden; in order that the death sentence should not fail of execution, in order that sinners should not live forever and thus perpetuate sin.

The children of the condemned pair inherited their fall, imperfections and weaknesses, and also the penalties of these; for "who can bring a clean thing out of an unclean?" The whole race, therefore, as convict laborers, have not only been learning what sin and evil are, and their undesirable results, but by their labor and skill they are serving to prepare the earth and bring it as a whole to the full perfection designed for it, and illustrated in the condition of Eden—ready for a further purpose of God of which none but his children (and not all of them) are made aware through the Scriptures.

We can see, then, that labor and toil were prescribed for man's good. They have kept him so employed that he could not plan and consummate evil to the same extent that he otherwise would have done. And as the earth becomes more fertile, approaching perfection, man's vitality becomes less; so that now, with greater leisure to plot and scheme and grow wise in evil, the period of life in which to do so is shorter. What a mercy in disguise is present shortness of life, under present circumstances! Were some of our "shrewd business men" who accumulate millions of money, and grasp great power in a few short years, to live 930 years, as Adam did, what might we expect but that one man, or at most a syndicate or trust, would own every foot of land, control every drop of water and every breath of air, and have the rest of the race for their dupes and slaves?

God's action, then, in exposing his creatures to death, pain and various calamities, it must be seen, was, first of all, one which related only to his **present life on earth,** and to no other; for of any continuance of life, in any other locality, God did not give him the slightest intimation. On the contrary, the words of the penalty were: "Dust **thou art** and unto dust **shalt thou return"** — "dying thou shalt die." —Gen. 3:19; 2:17, margin.

True, God gave promise that, somehow and at some time, a son of the woman should accomplish a deliverance. But it was then vague and indefinite, merely a glimmer of hope, to show them that though God dealt severely with them, and on lines of law and justice, yet he sympathized with them, and would, ultimately, without violating **justice** or ignoring his own righteous sentence of death, bring succor.

God Just, Yet the Justifier of Sinners

Paul tells us that God adopted a method for the recovery of man from that original sentence of death that came upon all as the result of Adam's fall, which would show the **justice** of his sentence and the **unchangeableness** of his decrees, and yet permit such as are sick of sin to use their experience wisely, and to return to harmony and obedience to their Creator and his just and reasonable laws and regulations.

This Divine Plan, by which God could remain just and unchangeable in his attitude toward sin and sinners, and yet release the well-disposed from the penalty of sin (death and disfavor), is stated by the Apostle in Rom. 3:24-26.

In brief, this plan provided that another man who, by obedience to the law of God, should prove his worthiness of eternal life, might, by the willing sacrifice of the life to which he was thus proved worthy, redeem the forfeited life of Adam and of his posterity who lost life through him; for it is written, "In Adam all die," and "By the offence of one, sentence of condemnation came on all men."—I Cor. 15:22; Rom. 5:12, 18.

The Redeemer

Since the condemnation to death was thus upon all men, and since another man newly created and inexperienced as Adam was, though just as favorably situated, would have been similarly liable to fall, God devised the marvelous

WHAT IS THE SOUL?

A postal-card request will secure for you a free sample copy of PEOPLES PULPIT in which this interesting and very important subject is treated in a manner that will satisfy the most exacting.

The Rich Man in Hell; Lazarus in Abraham's Bosom

This greatly misunderstood parable made plain in PEOPLES PULPIT, Volume one, Number four. Have you read it? If not, send to us for free sample copy.

* *See "What Say the Scriptures About Hell?" Sample copy free on application.*

The Bible Students Monthly

PUBLISHED AT
13-17 HICKS ST., BROOKLYN, N. Y.
C. W. HEK, Editor.
Monthly—12 cts. a year. Single copies, 1c.

An Independent, Unsectarian Religious Newspaper, Specially Devoted to the Forwarding of the Laymen's Home Missionary Movement for the Glory of God and Good of Humanity.

plan of transferring his only begotten Son from the spiritual to the human nature, and thus provided a man fit for sacrifice—"the man Christ Jesus who gave himself **a ransom** for all;" "who, though he was rich [though he was possessed of glory and honor and riches of wisdom and power above both angels and men], nevertheless for our sakes became poor (humbling himself to a lower nature, that of a man, becoming obedient even unto death] that we through his poverty might be made rich."—I Tim. 2:5, 6; 2 Cor. 8:9.

Thus the one **first** created, "the firstborn of all creation" (Col. 1:15), "the beginning of the creation of God" (Rev. 3:14), the one who had known God's character longer, more fully and more intimately than any other being, the one in fact who had been Jehovah's chief and honored, intelligent and active Agent in the creation of angels as well as of men, the one by whom all things were made, and aside from whom not anything was made (John 1:3; Col. 1:16, 17)—this great being, Jehovah's Prime Minister, and next to himself in dignity, the Almighty entrusted with the great work of redeeming and restoring mankind.

To redeem them would cost the sacrifice of the Son's own life as their ransom price, with all that that implied of suffering and self-denial. To restore them (such of them as should prove worthy — whosoever **wills**) would require the exercise of divine power to open the prison-house of death, and to break the fetters of sin and prejudice and superstition, and give to all the redeemed the fullest opportunity to decide whether they love good or evil, righteousness or sin, truth or error—to destroy all who love and work iniquity, and to develop and perfect again all who love and choose life upon its only condition—righteousness.

To know the Father's plan and his privilege of co-operation in its execution, was to appreciate it and joyfully engage therein. Willingly our Lord Jesus laid aside the glory of the higher nature which he had had with the Father from before the creation of man. (John 17:5; 2 Cor. 8:9). He was "made **flesh**" (John 1:14; Heb. 2:14), became a man at thirty years of age, and then began the great work of sacrifice, the sacrifice of himself, for the cancellation of the sin of the first man, to recover Adam and his race by dying on their behalf, as their Redeemer. By giving Justice the **price** of their liberty from Divine condemnation, he secures the legal right to cancel the sentence of condemnation to death against them, and hence the right to resurrect or restore to life and to all the lost estate and blessings, "whomsoever he wills." (John 5:21.) And he wills to restore all who shall prove worthy. And to prove who are worthy of everlasting life will be the object of the Millennial reign.—I Tim. 2:4; 2 Pet. 3:9.

This fact that our Lord's mission to earth at the first advent was to die for the race, that he might undo the results of Adam's transgression, and to secure the **right** to resurrect them and restore them, is clearly stated by the Apostle.—See, Rom. 5:6-12, 16-19, 21; I Cor. 15:21-24.

By His Knowledge

Though tempted in all points like as **we** (his "brethren") are, he ignored his own will (Luke 22:42; John 4:34; 5:30) and all suggestions from others contrary to God's plan (Matt. 16:23; Luke 4:4, 8, 12), and **obeyed** God implicitly. And therein lay the secret of his success. Temptations did not overcome him, as they did even the perfect man Adam, because of the fulness of his consecration to the Divine will and plan; and this fulness of consecration and trust was the result of his intimate **knowledge** of the Father and his unbounded confidence in his wisdom, love and power. He had knowledge of his previous existence as a spirit being with the Father (John 17:5; 3:12, 13). Our Lord's success, then, was the result of being rightly exercised by his **knowledge** of God; as it is written, "By his **knowledge** shall my righteous servant justify many, while bearing their iniquities."—Isa. 53:11.

The suggestive thoughts here are two: First, that even a perfect man failed in trial because of the lack of full appreciation of God's greatness, goodness and resources. Secondly, the **knowledge** (as in Satan's case) would be valueless, if unaccompanied by sincere love and consecration to God's will. A lesson further, to Christ's "brethren," is, that **knowledge** and **consecration** are both essential to their following in the Master's footsteps.

Among men he and his mission were not really known; even his most ardent followers and admirers at first supposed that his mission was merely to heal some of the sick Jews, and to advance their nation to the rulership of a dying world, and to be a teacher of morals; they saw not at first that his mission was to lay the foundation of a world-wide empire, which should include not only the living, but also the dead, of Adam's race, and which should insure everlastingly peace and joy to all the worthy, by eradicating, forever, sin and all who **love it** after fully comprehending its character in contrast with righteousness. Even his friends and disciples were slow to realize these grand dimensions of his work, though he continually repeated them, and bore witness, saying: "The Son of Man came to give his life a ransom for many;" "Verily, verily, the hour is coming* when the dead shall hear the voice of the Son of God, and they that hear [heed] shall live." "The Lord hath sent me to preach deliverance to the captives [of death] and recovering of sight to the [mentally, morally and physically] blind; to set at liberty them that are bruised"—injured by the Adamic fall.—Matt. 20:28; John 5:25; Luke 4:18.

The sacrifice of the Redeemer's all, as man's **ransom price,** was offered at the time he was thirty years old—at his baptism. And there the offering was accepted by Jehovah, as marked by his anointing with the spirit. Thenceforth, he spent the three and a half years of his ministry in using up the consecrated life already offered; and this he completed at Calvary. There the **price** of our liberty was paid in full. "It is finished!" It holds good; it is acceptable by the grace of God, as the offset and covering for every weakness and sin of the first man, and his posterity, resulting either directly, or indirectly, from the first disobedience and its fall. All that is necessary since, for a full return to divine favor and communion and to an inheritance in the Paradise of God, which the great Redeemer in due time has promised to establish in the entire earth, as at first in the Garden of Eden, is a recognition of sin, full repentance, and a turning from sin to righteousness. Christ will establish righteousness in the earth by the Kingdom of God, which he has promised shall be established and for which he has bidden us wait and hope, and for which he taught us to pray, "Thy Kingdom come, Thy will be done on earth even as it is done in heaven."

"YE SHALL ALL LIKEWISE PERISH"

Death, in whatever form it may come, is perishing, ceasing to exist. All mankind, through Adam's transgression, came under condemnation to loss of life, to "perish," "to be as though they had not been." And only one way of escape from that condemnation has been provided (Acts 4:12.) Because of Christ's redemptive work all may escape perishing by accepting the conditions of life. During Christ's Millennial reign those whom Pilate slew, and those upon whom the tower of Siloam fell, and all others of the race, sharers in the death penalty now upon all, will be released from the tomb, brought to a knowledge of Christ, his ransom work, and their privilege of repentance and full restitution to divine favor—life, etc. Thus seen, the Adamic death penalty was—to perish; but it will be canceled by Christ's Ransom, so far as it relates to those who, when brought to know the Redeemer, shall forsake sin. No longer should it be regarded as a perished condition, but as a "sleep" (John 11:11-14; Matt. 9:24; I Thes. 4:14; 5:10), from which the Redeemer will awaken all, to give each who did not have it before being overtaken by Adamic death, a full, individual opportunity to escape perishing and live forever. Yet, finally, all who shall fail to repent and lay hold upon the gracious Life-giver shall **perish;** they will fail to obtain the full restitution provided; they shall never see [perfect] life [full restitution] for the wrath or condemnation of God will abide on them, condemning them to death as unworthy of life. As this will be their second condemnation, and an individual one, so the penalty will be the Second Death, which will not be general to the race, but only upon such individuals as refuse God's favor of reconciliation and life.

Under that blessed and wise rule of Christ as King of nations,* all the evil, depraved tendencies inherited from the fall and from the six thousand years of degradation, will be restrained, held in check, by superhuman wisdom, love and power; and all being brought to a clear knowledge of the truth in its every phase, all will be fairly and fully tested. The lovers of righteousness will be perfected and given control of the perfected earth, while those loving unrighteousness under that clear light of knowledge and experience will, as followers of Satan's example, be utterly destroyed in the Second Death. The first death is the destruction to which all were subjected by Adam's sin, but from which all will be recovered by the Lord Jesus' sacrifice; and the Second Death is that destruction which will overtake those who, though redeemed by Christ from the first death, shall, by **their own wilful** conduct, merit and receive death again. This Second Death means their utter destruction, without hope of another redemption or resurrection, for Christ dieth no more. Nor could any good reason for their further trial be assigned; for the trial granted during the Millennial age under Christ, as Judge, will be a thorough and fair and individual and final trial. —I Cor. 15:25.

As our Lord Jesus used the calamities of his time as **illustrating** the just penalty against all who do not flee sin and lay hold upon the Redeemer and Life-giver, so we use them. We declare that destruction, perishing, is the just penalty of sin taught in the Scriptures. We denounce as un-Scriptural the eternal torment theory, so generally believed by God's children, as one of Satan's blasphemous slanders against God's character. And we proclaim that only by faith in the Redeemer, repentance and reformation, can the gift of God, eternal life through Jesus Christ our Lord, be obtained. Whoever hears the offer of life is responsible **to the extent** that he understands it; and according to God's promise and plan **all** mankind shall, at some time, either during the Gospel age, or during the coming Millennial Age, be brought to a **full, clear appreciation** of these conditions and opportunities, with fullest opportunities for repentance and life.

Calamities, then, are to be regarded, generally, as accidents, attributable to human imperfection and lack of experience, or to disturbances incidental to the preparation of the earth for its more quiet and perfect condition during the Sabbath, or Seventh Thousand years (the Millennium), and for its state of absolute perfection forever after the Millennium, during which, under Christ's direction, it shall be given its finishing touches and be made fully ready for the redeemed race, which his reign shall prepare also to rightly use and enjoy and rule the perfected earth. And man is exposed to these calamities and accidents, and not defended from them by his Almighty Creator, because, first, man is a sinner condemned to death, and is not to be spared from it, but must be allowed to pass through it; and secondly, by the present experiences with trouble and sorrow and pain, all of which are but elements of death, mankind is learning a lesson and laying up in store an experience with sin and its awful concomitants, sorrow, pain and death, which will be valuable in that Millennial Age, when each shall be required to choose between good and evil. The evil they now learn first; the good, and its blessed results and rewards, but dimly seen at present, will be fully displayed then—during the Millennium.

Special Providences for the Saints.

But some one inquires, If this be God's plan for redeeming the world by the death of his Son, and justifying and restoring all who believe in and accept of him, and obey and love righteousness, why did not the Millennial reign of Christ, with its favorable conditions and powerful restraints, begin at once, as soon as Christ had given the **ransom-price** at Calvary; instead of compelling those who would follow righteousness to "sail through bloody seas" and suffer for righteousness' sake? Or else, why not have postponed the giving of the **ransom** until the close of the six thousand years of evil and the inauguration of the Millennial reign? Or, at least, if the present order of events is best in the Divine wisdom, why does not God specially protect from calamities, accidents, sorrow, pain, death, etc., those who have fully accepted of Christ and who have sacrificed and are using their all in the service of righteousness?

Ah, yes! The subject would be incomplete were this point left untouched. The consecrated saints, the Church of the Gospel Age, are a "peculiar people," different from the remainder of the race; and God's dealings with them are peculiar and different also. Calamities, great and small, continually involve God's saints as well as the worldly, and seemingly as much by accident. But herein the Lord provides tests for our faith—intended either to turn us back, if we have not sufficient faith to permit further progress, or to develop and strengthen and increase our faith if we have it, and will exercise it under Divine direction.

The Lord's assurance to his truly consecrated, spirit-begotten children is, that all things shall work together for good to them. (Rom. 8:28.) God assures them that having entered into a new relationship with him, all of their affairs are henceforth his affairs and concern. Consequently, they may realize, fully, that however the world may be subject to **accidents,** incidental to present imperfect conditions under the curse, God's "little ones" are his peculiar care. Not a hair of their heads may suffer injury without his knowledge and consent. (Matt. 10:30; Luke 12:7.) How wonderful! And yet how reasonable when we recall the assurance that, "Like as a father pitieth his children, so the Lord pitieth them that reverence him."—Psalm 103:13.

* *Sinaitic MS. omits the words "and now is."*

* *Not visible in flesh, however, for he is no longer flesh, having been highly exalted again after he had finished the flesh-life by giving it as our ransom price.—See* SCRIPTURE STUDIES, *Series* 2, *Study* 5.

THIEVES IN PARADISE

LUKE 23:43.—This greatly misunderstood text explained in the August number of PEOPLES PULPIT, Vol. I., No. 7.

Send post-card for free sample.

INTERESTING SERMONS.

Some of the Interesting Topics published in previous issues of Peoples Pulpit are as below. In ordering please do so by volume and number:

Vol. I., No. 3.
"Where Are the Dead?"
"Forgivable and Unpardonable Sins."
"What Say the Scriptures Respecting Punishment?"

Vol. I., No. 4.
"Rich Man in Hell."
"In the Cross of Christ We Glory."
"Hosanna! Hosanna!"

Vol. I., No. 5.
"Most Precious Text."
"Publish Wide Redemption's Story."
"Do You Know?"

Vol. I., No. 6.
"Liberty! Liberty! Liberty!"
"End of the Age Is the Harvest."
"Length and Breadth, Height and Depth."

Vol. I., No. 7.
"Thieves in Paradise."
"Christ Our Passover Is Sacrificed."
"The Risen Christ."

Vol. I., No. 8.
"Foreordination and Election."
"The Desire of All Nations."
"Peace, Be Still."

Vol. I., No. 9.
"Sin's Small Beginnings."
"Paradise Regained."
"The Coming Kingdom."

Vol. I., No. 10.
"Sin Atonement."
"Spiritual Israel—Natural Israel."
"The Times of the Gentiles."

Vol. II., No. 1.
"Gathering the Lord's Jewels."
"Thrust in Thy Sickle."
"Open Letter to Adventist."

Vol. II., No. 2.
"Weeping All Night."
"Every Idle Word."
"Refrain Thy Voice from Weeping."

Vol. II., No. 3.
"What Is the Soul?"
"Electing Kings."
"Do You Know?"

Vol. II., No. 4.
"The Hope of Immortality."
"The King's Daughter, the Bride, the Lamb's Wife."

Newspapers publishing Pastor Russell's Sermons with which we have clubbing rates.

"WHERE ARE THE DEAD?"

This interesting sermon was published in Vol. I, No. 3, of PEOPLES PULPIT. The interest aroused and the great demand for copies of this sermon has surpassed all expectations. A sample copy will be mailed to any one free upon receipt of post-card request.

Pressing Toward the Mark

"Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things that are behind, and reaching forth to those things that are before, I press down upon the Mark for the prize of the high calling in Christ Jesus."—Phil. 3:13, 14.

WE ARE glad that, by the grace of God, we have been delivered from the terrible nightmare of eternal torment which for so many of us for years darkened our understanding of the Divine purposes set before us in the Bible. We are glad, not merely for our own sakes, but for the world of mankind, that we now see that the wilful rejectors of Divine Love and its provision will die the Second Death, perish, "Be as though they had not been." We are glad that the Apostle so explicitly stated this, saying, "Who shall be punished with everlasting destruction"—a destruction from which there shall be no redemption, no recovery, no resurrection.—2 Thes. 1:9.

But it is not enough for us to know that our Creator has no fiendish intentions towards us. Rather this knowledge of the mercy and love of God should draw our hearts to him and incline us to love him in return, and to seek to do those things which would please God, and which incidentally would bring to us, according to his arrangement, the highest amount of favor and blessing. This also is the Apostle's suggestion, saying, "Not that we first loved God, but that he first loved us, and sent his Son to be a satisfaction for our sins." (1 John 4:10.) And again, "The love of Christ constraineth us, for we thus judge * * * that we henceforth live not unto ourselves, but unto him who died for us." —2 Cor. 5:14, 15.

Our text addresses those who have responded to God's love, and who have become "followers of God, as dear children," followers of the Redeemer, "walking in his footsteps," as he hath set us an example. Notice the statement, "I count not myself to have apprehended"—to have grasped or taken possession of. In the preceding verse the Apostle tells us that the Lord apprehended him—laid hold upon him, when he was in a hopeless condition. He laid hold upon Saul because he was honest-hearted, even while wrong-headed. He opened Saul's eyes and gave him a helping hand out of his condition as a wanderer from God and a member of the fallen race. He offered to keep hold of him and to lead him, if he were willing, to exceeding glory and the divine nature, though the way would be a narrow and difficult and self-sacrificing one—impossible for all except those who at heart love the Lord and desire to avail themselves of the Lord's assisting grace. Note that the Apostle had not laid hold upon our Lord, but reversely the Lord had laid hold upon him, and had opened his eyes of understanding to discern the prize of the high calling, promising everything in the way of assistance and grace, if he continued sincerely earnest in his endeavor to grasp that prize, to lay hold upon it, to apprehend it.

Follow Us Who Follow Jesus.

It is a mistake to suppose that the Apostles and the early Church were called with any different calling or privilege from that which appertains to the entire Gospel Age. It is a mistake to suppose that the Scriptures recognize a clerical class and laity in the Church, and that the terms and conditions and narrow way and sacrifices and crown of glory at the end were intended only for the clergy. On the contrary the Scriptures assure us that the Church as a whole is a Royal Priesthood and that each faithful one is to be a sharer in the work of sacrificing, as well as in the coming glory of the Millennial Kingdom.

In order to understand what the Apostle meant by forgetting the things behind, let us note the context preceding and apply it individually, each to himself. St. Paul had been accused of disrespect to the Jewish Law of Circumcision, because he pointed out that it was not intended for nor necessary to the Gentiles—because he pointed out that it was merely a type of the cutting off or putting away of the filth of the flesh from our minds and hearts. But "circumcision of the heart" has in the Church taken the place of circumcision of the flesh commanded to the Jewish Church, whose day passed with Pentecost. The Apostle proceeds to show that if he chose to boast of his zeal for the Law, he would have as much to say for himself as could any Jew. But he declares that those things which he had before counted as gain, as something to be boastful of, as something to glory in, he now counted as loss and dross for the privilege of having a share with Christ in the sufferings of this present time, and by and by a share in his glorious Millennial Kingdom. He was willing to count everything of his previous hopes and ambitions as "loss and dross," as unworthy of the slightest notice, because of the knowledge he had gained of Jesus as the Messiah, and because of the privilege that had come to him of being a follower of Jesus, in his footsteps of suffering in the present life and in joint-heirship with him in the glories of the future. These earthly things behind he was daily losing sight of, and hoped might never again have a place in his heart and ambitions, which were now turned in another direction entirely. And so, dear friends should it be with us.

That I May Know Him.

The Apostle, at the time he wrote these words, was far from ignorant of his Saviour, but intimates that the more he knew, the more he realized the length and breadth and height and depth of the love of God, "manifested in Jesus." He wanted to know him more and more. He wanted that intimate heart communion and fellowship which would enable him to take the Lord's view of every incident and experience of life, that thus he might be the partaker of the sufferings of Christ, and bearer of the cross of Christ daily. Nor was this the end of his ambitions. Beyond this, having heard of the Father's intention that all believers who would become "copies of his Son" should be sharers with him in his glorious nature and Kingdom, the Apostle was anxious to know the Lord to the full and to enter with him into the heavenly glory. That was the prize set before him in the Gospel of Messiah, which had changed his whole life current, so that those whom he once despised and persecuted he now loved and served; so that the things he used to enjoy were now repulsive, and the things he once disdained now filled his heart and enthused him and occupied his time and energy. The things before him were so glorious that the things behind, which once seemed grand, now seemed puny, insignificant, unworthy—dross.

What he saw before him he tells us. He calls it the "prize" and says that it is to be attained only by believers—and then only through consecration unto death. More than this, they would need a resurrection before they could enter into those glories; not such a resurrection as will be made possible to the remainder of Adam's race, but a special resurrection, called elsewhere the "First (chief) Resurrection." The Apostle here speaks of this resurrection, in which himself and all the faithful of the elect Church shall share as being a part of "His (Christ's) Resurrection." What can he mean? Was the resurrection of our Lord different from that which will come to mankind in general? Yes, indeed! Mankind in general will be privileged to be resurrected, raised up, not only out of the tomb to such a condition as is now enjoyed, but beyond this, gradually, during the Millennium, to be raised up, up, up to human perfection—to all that was lost in Adam and redeemed by Christ through his obedience even unto death, the death of the cross. But Christ's resurrection was different from that of the world. And the resurrection of the Church, "Which is his Body," will be like his, different from that provided for the world in general. (Eph. 1:23.) This resurrection of "The Christ (Jesus the Head and the Church, his Body)" the Apostle describes minutely in 1 Cor. 15:42-49.

He here speaks of the "First Resurrection," "His Resurrection," as "The Resurrection" of the special and peculiar class of the dead—"The dead in Christ"—those who lay down their lives in sacrificial service, as members of Christ. Note the Apostle's words, "If by any means I might attain unto THE resurrection of THE dead." (Phil. 3:11.) To attain this glorious resurrection, provided only for the spirit-begotten members of the Anointed, he was glad to have fellowship in the sufferings of Christ and to conform to his experiences so as to have share in his death. Is it so with us, dear brethren and sisters? Are we thus in earnest? Does the prize of the Divine calling thus shine before the eyes of our understanding, making every other ambition insignificant dross in comparison?"

"This One Thing I Do."

Ah! this was the secret of the Apostle's great success—"This one thing I do." He concentrated his time, his thought, his energy, upon this one object or goal, which proved the brighter and more valuable to his appreciation every hour. True, there were ordinary things of life, such as eating and drinking and resting and, at one time, tent-making, which occupied some of his hours. But these were not paramount, were not dominating. He aspired, not to be known as the greatest or most expert tent-maker. He aspired not to amass great wealth in that or any other labor or business. He lived not for his belly, nor did he, as a sluggard, waste valuable time in sleep. Every hour, every energy, had been devoted to God and his service—and was so applied, not of compulsion, nor of slavish fear, but out of a faithful heart, appreciating the privileges and anxious to show to the Lord his loving devotion. Is it so with us? If it has not been so with all of us in the past, shall it not be so with us now—our vow to the Lord renewed? Shall we not cast aside and forget the earthly aims and projects which occupied us and devote our time and energy and strength and thought to the Lord? Shall we not lay aside every weight, and whatever may be our besetting sin, and resolve or vow to the Lord today "To run with patience the race that is set before us?"—Heb. 12:1.

Whoever divides his heart, whoever attempts to serve the interests of several equally, will surely fail. Not only does such a half-way course fail to meet with the Divine approval as worthy of joint-heirship in the Kingdom with Christ, but it fails also to meet the world's approval and to gain the advantages of this present life. Each of us, therefore, should sit down and count the cost, and reap the benefits accruing. If we believe that it would pay us best to serve mammon, then we should serve mammon with all our hearts. But if experience and the Word of God bring us to the conclusion that only the service of God can bring us truest happiness in the present and the future life, and if we hear the Master's words to us, "Ye cannot serve God and mammon," then let us determine to serve the Lord and not serve mammon, but merely use mammon and advantages of life as special assistances leading on to God, to righteousness, to self-sacrifices for joint-heirship in the Kingdom with our Lord and all the faithful.

Some Things to Be Remembered.

The Apostle surely never meant that everything behind should be forgotten; for, in that event, all the valuable lessons of life, which we have learned in the School of Christ, would be lost to us. We want to remember life's experiences. We want to profit by them. We desire that every failure shall be discerned, and its cause, that, by remembering the same, we shall not from similar weaknesses of the flesh, fall again into the same snare of the Adversary. We desire that all the lessons of life, which have cost us so much in the School of Christ, shall be cherished and grow more valuable to us every day. Let this also be our endeavor to see to it that no valuable lesson is lost, and that those lessons of the past are clearly and firmly held.

But, on the other hand, there are certain things connected with the experiences of God's children in the past that they are invited to forget, and to remember that God has forgotten them and blotted them out, in so far as there was a record against us.

But all this is faith; God's dealing with the Elect Church during this Gospel Age is on that basis. "We walk by faith, and not by sight." Whoever cannot exericse faith cannot have the blessings now proffered to the believer, but must wait for the next Dispensation, in which sight will be granted and works will be required. And there are different degrees of faith; those standing the severest tests thereby evidence their preparation for God's favors of the future life beyond the vail. Let us, then, learn to exercise faith in all the glorious promises of God's Word, but not credulity in the words of man. One of the most beneficent uses of faith is in connection with the realization of the "forgiveness of our sins that are past, by the forbearance of God." In proportion as we can realize this and act upon it, it gives us confidence and joy and peace and preparation for further Divine leadings and blessings.

We have heretofore suggested what we now wish to further, if possible, emphasize; namely, the fact that there is a Divine standard of holiness, of righteousness, which, if it be not attained, will mean our non-acceptance by the Lord as members of his Elect Church; and, more than this, our unfitness for eternal life upon any plane. This standard of character, or mark of perfection, as we have pointed out, is not a standard or mark of fleshly perfection, because the Lord accepts amongst his consecrated disciples those of various degrees of mental, moral and physical degeneracy. The justification which he provides makes up for the blemishes of each, for the more blemished as well as for the less blemished.

We are to bear in mind that there is no development in heaven, and hence perfection of character must be attained by the saints before they die. And, similarly, the world during the Millennium must attain this perfect development before the close of the age in order to be fit for eternal life, according to the Divine promise and standards.

Pressing Toward the Mark.

Is it asked to what extent will this standard of perfect love in the heart manifest itself in the flesh? We answer, that during the Millennial Age it will manifest itself perfectly in the flesh, for the world then will be judged according to the actual attainments in their flesh, and perfection by restitution will be not only possible, but required. But as for us of the Gospel Age, we who are being judged not according to the flesh but according to the spirit, to what extent will the new mind, the new nature, when at the Mark of Perfect Love, be able to govern and control the flesh? Our answer is, that the degrees of control will vary much according to the degrees of imperfection with which the mortal body is afflicted.

The only standard which we can set forth is that the new nature, new mind, new will, would be very regretful, very sorrowful, in respect to any laches, or errors, of its mortal body. The Lord would know (and perhaps the brethren also to some extent) of the New Creature's endeavor to control the mortal body by the degree of its grief in connection with every error, and its continually renewed effort to bring every power of the body, and even every thought, into complete subjection to the will of God in Christ. Any sympathy with sin is an evidence that the New Creature is not at the Mark. And no sympathy with sin, but constant endeavor for righteousness, is evidence that it is at the Mark.

Some may be at this Mark for a longer and some for a shorter period. Our Lord was surely at it from the beginning of his ministry. He was tested there, while at the Mark of perfect love. All the besetments of the Adversary and of the world failed to move him from that position of perfect love. He laid down his life at this Mark. St. Paul was surely at this Mark for many years before his actual death. He was continually laying down his life for the brethren, continually serving his enemies and praying for them; and surely he was continually loving and serving the Lord with his every power and talent.

No Christian should be satisfied with a long delay in reaching the Mark. The milk of the Word should be received, its strength should be appropriated, spiritual sight and spiritual energy should quickly follow, and strong meat of Divine Truth should speedily bring to full maturity the Christian character. And once attained, it should be held at any cost through all the trials and difficulties which the Adversary, and the world, and the flesh, might be permitted to bring against us. The severest temptations come after we have reached the Mark—temptations to slackness in service of God; temptations to withhold parts of our sacrifice; temptations to deal unkindly, uncharitably, unlovingly with the brethren, or unjustly with our neighbor, or ungenerously with our enemies. All of these must be resisted as we prize our eternal life, as we prize the promise of joint-heirship and fellowship with our Redeemer in His Kingdom.

Whoever sees this subject clearly must realize that as a Christian he has to do with a great proposition which will thoroughly test his loyalty, his courage, his zeal, his love. He will need to remember the Lord's comforting assurances of grace to help in every time of need if he would come off a victor and not be dismayed, nor have his courage beaten down by the Adversary's attacks.

So then, let us, with the Apostle, remember all of God's favors of the past, as well as of the present, and remember the lessons learned through our experiences, including our stumblings and failures But let us put away every feeling of condemnation as respects the sins which God has freely forgiven, that "We may assure our hearts before him in love," and let us forget our worldly greatness, if we had any, our worldly prospects and aims and ambitions and triumphs and flatteries, and let us set our affections, aims, purposes, zeal, on the things that are before, and make haste towards them, with full assurance of faith in him who promised them. Thus may we come off conquerors and have most profitable years—by his grace!

Christian Science Unscientific and Unchristian

THE following criticism of a minister's address from the Scranton (Pa.) "Times" is worthy of circulation:

Editor of "The Times," Scranton, Pa.:

Dear Sir: Public attention having been called to the doctrines of Christian Science, by the lecture of Rev. Irving C. Tomlinson, reported in the public press, it has occurred to me that both the friends and opponents of this theory would welcome public expressions on the subject; hence my letter.

One of the first points that Rev. Tomlinson made is that Mrs. Eddy's views have been accepted by many "learned scholars, wise judges," etc. But now, hear the Word of the Lord regarding those who accept the doctrines which Christ himself taught: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."—Matt. 11:25. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called."—I Cor. 1:26.

Prosperity Not a Proof of Merit

The second point Rev. Tomlinson makes is its growth. Hear the Word of the Lord: "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that if it were possible, they shall deceive the very elect."—Matt. 24:24. "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them." "And many shall follow their pernicious ways."—2 Peter 2:1, 2.

The third point Rev. Tomlinson makes is its financial prosperity. Hear the Word of the Lord: "Woe unto you that are rich! for ye have received your consolation." (Luke 6:24.) "Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (James 2:5.) "I will spue thee out of my mouth because thou sayest I am rich and increased with goods, and have need of nothing; and knowest not that thou are wretched, and miserable, and poor, and blind and naked."—Rev. 3:16, 17.

The fourth point Rev. Tomlinson makes is that Christian Science does not deny the true personality of God. Hear Mrs. Eddy on this point: "Jehovah is not a person. God is principle." Principle is "life, truth, love, substance and intelligence." "In divine Science, God and men are inseparable, as Principle and its idea." "Woman is the highest term for man." There you have it! **Mrs. Eddy is God.** She has proved it! Nothing could be more simple. Now hear the Word of the Lord: "Thus saith Jehovah, thy Redeemer, and he that formed three from the womb; I am Jehovah that maketh all things; that stretcheth forth the heavens alone [without Mrs. Eddy's help]; that spreadeth abroad the earth by myself; that frustrateth the tokens of the liars and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish."—Isa. 44:24, 25.

Rev. Tomlinson's fifth point is that it does not deny the Atonement. Hear Mrs. Eddy on this point: "Not the death of the cross, but the cross-bearing deathless life, that Jesus left for the example of mankind, ransoms from sin all who follow it." Now hear the Word of the Lord: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold; but with the precious blood of Christ."—1 Peter 1:18, 19. "Thou wast slain, and hast redeemed us to God by thy blood."—Rev. 5:9. "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures."—I. Cor. 15:3.

"Many Wonderful Works" Not Proof

Rev. Tomlinson's sixth point is that Christian Science is one of the many bodies of worshippers which lay great stress on the subject of healing. He says: "It has been mistakenly supposed by some that, though the disciples healed the sick while Jesus was with them, their power ceased when he was gone." At this point of his discourse Rev. Tomlinson came very near to making a correct statement. His principal error is in the use of the word "mistakenly." Christian people who know their Bibles, understand very well that the gifts of healing possessed by the early Church were bestowed upon it as a means for its introduction to the attention of mankind, some one or more gifts being conferred, at the hands of the Apostles, upon all who confessed Christ by immersion. The power of conferring those gifts was vested by our Lord in his twelve Apostles, of whom, by Divine arrangement, Paul was one. None others in their day or since have been able to confer those gifts which Paul describes; hence they did "vanish away" when the apostles died. By that time, the Church had been brought prominently before the attention of the world, and those miraculous gifts were not necessary; and by that time, too, they began to have the New Testament and parts of the Old Testament in the possession of each congregation, so that coming together they could edify and instruct and build one another up with the truth from those inspired sources, and not longer require, as at first, the miraculous gifts as a means for their edification and instruction. It was this apostolic privilege, of bestowing these gifts upon others, which Simon Magus wanted to purchase with money, for which he was so sharply reproved. Get your Bible and read about the experiences of Simon Magus, the first great would-be Christian Science teacher, in Acts 8:13-20.

Interpolation, Not Scripture

Rev. Tomlinson goes on to say: "In his farewell address to the members of his church, the Master said as reported in the last chapter of Mark: 'These signs shall follow them that believe; in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover." Right here is where Rev. Tomlinson stuck his foot into it, in bad shape, for all careful Bible students know that the last twelve verses of the Book of Mark are wanting in the Sinaitic and Vatican MSS., the oldest and most authentic copies of the New Testament in existence. It is evident that Mark's gospel was completed for him about five centuries after he wrote it, for the Alexandrine MS., written in the fifth century, is the oldest Greek MS. which contains these verses. Read these spurious verses carefully, note the marginal reading in the Revised Version, note their untruthfulness in the light of facts, and mark them in your Bible. I feel constrained to say to Rev. Tomlinson that this is very bad "Science." It would have to go under the classification referred to by the Apostle when he warned Timothy against the erroneous teachings of "Science falsely so called."—1 Tim. 6:20.

Women Not Always Messengers of Light

Rev. Tomlinson's final point is that "Christian Science was discovered and founded by a woman," and "in the churches of this denomination, man and woman unite in the conduct of the Sunday services." Right here he shows again that Mrs. Eddy's book, and not the Bible, is the true text-book of the movement in which he is interested. No one held woman in higher esteem than our Lord, yet when choosing his twelve Apostles, and later the seventy, he included none of them. Nor were any female members of the tribe of Levi eligible to the priestly office. The first woman was Satan's first ambassador—a successful one, too, in misleading the first man and plunging the entire race into sin and death. The Divine Program runs counter to the natural tendency of all men to specially esteem woman in religious matters. This tendency is notable in the records of the past as well as the present, as evidenced by the Egyptian goddess Isis, the Assyrian goddess Ashtaroth, the Greek goddess Diana, the Roman goddesses Juno and Venus, the worship of Mary, the mother of Jesus, the use of women as mediums in Spiritualistic seances, and finally the exaltation of Mrs. Eddy.

Hear the Word of the Lord: "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." This is in accord with the wishes of the best women of all ages. The true woman desires to retreat from the limelight of publicity, and to put the responsibility for Christian instruction where it properly belongs, upon the half of the human family that is best fitted to impart such instruction without the damage to character and disposition which so soon mars the womanhood of the gentler sex, when they take up duties for which they were not by nature designed, and from which they are prohibited by the Word of God.

In conclusion, let me urge that the true Christian does not need Mrs. Eddy's text-book. He has an infinitely better one, namely, "The Word of God, which liveth and abideth forever." (I Peter 1:23.) It is not Mrs. Eddy's book, but it is "The Holy Scriptures, which are able to make thee wise unto salvation." (II Tim. 3:15.) It is through them alone "That the man of God may be perfect, thoroughly furnished unto all good works."

Let the Shadows Flee Away

It was the Word of God, **made clear to me some years ago, through reading the Scripture Study series of Bible helps,** that led me to see how un-Scriptural is this Christian Science theory, and how unscholarly and unscientific. Christian Science teaches that the meaning of certain words is as follows:

Adam.....ADamn, or Error.
Eve.....Evil.
God.....Good, or Principle.
Israel.....Is Real.
Mary.....Sweet.

Now that all may see just how childish is this method of twisting words, I give the exact meaning of each of the foregoing words in the Hebrew, from which they were taken:

Adam..Of the Ground.
Eve....Life-Giving, or Life Sustainer.
God....Mighty One.
Israel...Ruling with God.
Mary...Bitter.

In the case of the meaning of the word Mary, Mrs. Eddy has made a most ridiculous mess, for the word comes from the Hebrew "Marah," and its only meaning is "Bitter." Turn to Exodus 15:23, and read for yourself: "And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore, the name of it was called Marah."

Yours in behalf of the Old Book,
CLAYTON J. WOODWORTH.

"SANCTIFY THEM THROUGH THY TRUTH"

THIS IS NOT AN ADVERTISEMENT, BUT AN EDITORIAL

"STUDIES IN THE SCRIPTURES"

"MY PEOPLE PERISH FOR LACK OF KNOWLEDGE," SAITH THE LORD.

INFIDELITY, HIGHER CRITICISM, ETC., ARE DESTROYING FAITH:

BECAUSE THE BIBLE IS MISUNDERSTOOD; BECAUSE "THE FOG OF THE DARK AGES" STILL BECLOUDS OUR MENTAL VISION

THE "PEOPLES PULPIT" SEEKING TO UPHOLD GOD'S WORD AT ANY COST, SEEKS TO SHED ABROAD "THE LIGHT OF THE KNOWLEDGE OF THE GLORY OF GOD, AS IT SHINES IN THE FACE OF JESUS CHRIST OUR LORD"

It is not sufficient that we go back a few centuries for the true light on God's Word. We must go clear back to the words of Jesus and the Apostles and the Prophets. Their teachings were quickly lost in the great falling away foretold, and only of late have we the Bible-Study Helps necessary to our full enlightenment. These are God's gifts at the opening of the New Epoch called the Millennium. The electric light and other wonderful blessings of our day are from the same "Giver of all good."

We commend to the thousands of our readers the careful study of the Six Series of "*Studies in the Scriptures.*" Many of you must already have them in your homes, for over three millions of the first series is announced by the publishers, THE BIBLE AND TRACT SOCIETY OF BROOKLYN TABERNACLE, Brooklyn, N. Y.

We urge that you read these STUDIES, yea that you study them, if you would have the greatest blessing imaginable by a Christian in the present life. Never mind the fact that some dear Christian people speak evil of this work as many spoke evil of our Master and his words. They are prejudiced, blinded, like Saul of Tarsus of old. In ignorance they oppose, not having read. Hearken to the words of C. T. SMITH of *The Atlanta Constitution*, which we heartily endorse:—

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love and mercy and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts that he throws a flood of light upon that seem to uncover its meaning.

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the church—outside the plan of salvation, and, if Calvinism be true, outside of all hope and inside of eternal torment and despair."

THY WORD IS TRUTH

THY WORD IS TRUTH

"THE TRUTH SHALL MAKE YOU FREE"

The Bible Students Monthly

International Bible Students Association, *Publishers.*

VOL. II BROOKLYN. N. Y. No. 6

Our Lord's Return

"If I go I will come again."—John 14:3.

THAT our Lord intended his disciples to understand that for some purpose, in some manner, and at some time, he would come again is, we presume, admitted and believed by all familiar with the Scriptures, for, when he said, "If I go, I will come again" (John 14:3), he certainly referred to a second personal coming.

Quite a number think that when sinners are converted that forms a part of the coming of Christ, and that so he will continue coming until all the world is converted. Then, say they, he will have fully come.

These evidently forget the testimony of the Scriptures on the subject, which declare the reverse of their expectation; that at the time of our Lord's second coming the world will be far from converted to God; that "In the last days perilous times shall come, for men shall be lovers of pleasure more than lovers of God" (2 Tim. 3:1-4); that "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." (Verse 13.) They forget the Master's special warning to his "little flock"; "Take heed to yourselves lest that day come upon you unawares, for as a snare shall it come on all them [not taking heed] that dwell on the face of the whole earth." (Luke 21:34, 35.) Again, we may rest assured that when it is said, "All kindreds of the earth shall wail because of him," when they see him coming (Rev. 1:7), no reference is made to the conversion of sinners. Do all men wail because of the conversion of sinners? On the contrary, if this passage refers, as almost all admit, to Christ's presence on earth, it teaches that all on earth will not love his appearing, as they certainly would do if all were converted.

Some expect an actual coming and presence of the Lord, but set the time of the event a long way off, claiming that through the efforts of the Church in its present condition the world must be converted, and thus the Millennial Age be introduced. They claim that when the world has been converted, and Satan bound, and the knowledge of the Lord caused to fill the whole earth, and when the nations learn war no more, then the work of the Church in her present condition will be ended; and that when she has accomplished this great and difficult task the Lord will come to wind up earthly affairs, reward believers and condemn sinners.

Some Scriptures, taken disconnectedly, seem to favor this view; but when God's Word and plan are viewed as a whole these will all be found to favor the opposite view, viz., that Christ comes before the conversion of the world, and reigns for the purpose of converting the world; that the Church is now being tried, and that the reward promised the overcomers is that after being glorified they shall share with the Lord Jesus in that reign, which is God's appointed means of blessing the world and causing the knowledge of the Lord to come to every creature. Such are the Lord's special promises: "To him that overcometh will I grant to sit with me in my throne ... And they lived and reigned with Christ a thousand years."

The Apostle (Acts 15:14) tells us that the main object of the Gospel in the present age is "to take out a people" for Christ's name—the overcoming Church, which, at his second advent will be united to him and receive his name. The witnessing to the world during this age is a secondary object.

"My Plans are Not as Your Plans"

A further examination of God's revealed plans will give a broader view of the object of both the first and second advents; and we should remember that both events stand related as parts of one plan. The specific work of the first advent was to die for men; and that of the second is to restore, and bless, and liberate the redeemed. Having given his life a ransom for all, our Savior ascended to present that sacrifice to the Father, thus making reconciliation for man's iniquity. He tarries and permits "the prince of this world" to continue the rule of evil, until after the selection of "the Bride, the Lamb's Wife," who, to be accounted worthy of such honor, must overcome the influence of the present evil world. Then the work of giving to the world of mankind the great blessings secured to them by his sacrifice will be due to commence, and he will come forth to bless all the families of the earth.—Heb. 9:24, 28; Acts 15:14; Rev. 3:21.

True, the restoring and blessing could have commenced at once, when the ransom price was paid by the Redeemer, and then the coming of Messiah would have been but one event, the reign and blessing beginning at once, as the Apostles at first expected. (Acts 1:6.) But God had provided "some better thing for us"—the Christian Church (Heb. 11:40); hence it is in our interest that the reign of Christ is separated from the sufferings of the Head by these 18 centuries.

This period between the first and second advents, between the giving of the ransom for all and the blessing of all, is for the trial and selection of the Church, which is the Body of Christ; otherwise there would have been only the one advent, and the work which will be done during the period of his second presence, in the Millennium, would have followed the resurrection of Jesus. Or, instead of saying that the work of the second advent would have followed at once the work of the first, let us say, rather, that had Jehovah not purposed the selection of the "little flock," "the Body of Christ," the first advent would not have taken place when it did, but would have occurred at the time of the second advent, and there would have been but one. For God has evidently designed the permission of evil for six thousand years, as well as that the cleansing and restitution of all shall be accomplished during the seventh thousand.

WHAT IS THE SOUL?

A postal-card request will secure for you a free sample copy of PEOPLES PULPIT in which this interesting and very important subject is treated in a manner that will satisfy the most exacting.

Thus seen, the coming of Jesus, as the sacrifice and ransom for sinners, was just long enough in advance of the blessing and restoring time to allow for the selection of his "little flock" of "joint-heirs." This will account to some for the apparent delay on God's part in giving the blessings promised, and provided for, in the ransom. The blessings will come in due time, as at first planned; though for a glorious purpose, the price was laid down longer beforehand than men would have expected.

Those who claim that Jehovah has been trying for six thousand years to convert the world and failing all the time, must find it difficult to reconcile such views with the Bible assurance that all God's purposes shall be accomplished, and that his Word shall not return unto him void, but shall prosper in the thing whereto it was sent. (Isa. 55:11.) The fact that the world has not yet been converted, and that the knowledge of the Lord has not yet filled the earth, is a proof that it has not yet been sent on that mission.

Different Classes of "Elect."

Glancing backward, we notice the selection, or election of Abraham and certain of his offspring as the channels through which the promised Seed, the blesser of all the families of the earth, shall come. (Gal. 3:16, 29.) We note also the selection of Israel from among all nations, as the one in whom, typically, God illustrated how the great work for the world should be accomplished—their deliverance from Egypt, their Canaan, their Covenant, their laws, their sacrifices for sins, for the blotting out of guilt and for the sprinkling of the people, and their priesthood for the accomplishment of all this, being a miniature and typical representation of the real priesthood and sacrifices for the purifying of the world of mankind. God, speaking to Israel, said, "You only have I known of all the families of the earth." (Amos 3:2.) This people alone was recognized until Christ came; yes, and afterwards, for his ministry was confined to them, and he would not permit his disciples to go to others—saying, as he sent them out, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." Why so, Lord? Because, he explains, "I am not sent but to the lost sheep of the house of Israel." (Matt. 10:5, 6; 15:24.) All his time was devoted to them until his death, and there was done his first work for the world, the first display of his free and all-abounding grace, which in "due time" shall indeed be a blessing to all. When the called-out company (called to be sons of God, heirs of God, and joint-heirs with Jesus Christ our Lord—who have made their calling and election sure) is complete, then this feature of the plan of God for the world's salvation will be only beginning.

Not until it is selected, developed, and exalted to power, will the Seed bruise the serpent's head. "The God of peace shall bruise Satan under your feet shortly." (Rom. 16:20; Gen. 3:15.) The Gospel Age makes ready the chaste virgin, the faithful Church, for the coming Bridegroom. And in the end of the age, when she is made "ready" (Rev. 19:7), the Bridegroom comes, and they that are ready go in with him to the marriage—the second Adam and the second Eve become one, and then the glorious work of restitution begins. In the next dispensation the Church will be no longer the espoused virgin, but the Bride; and then shall "The Spirit and the Bride, say, Come! And let him that heareth say, Come! And let him that is athirst come. And whosoever will, let him take the water of life freely."—Rev. 22:17.

The Gospel Age, so far from closing the Church's mission, is only a necessary preparation for the great future work. For this promised and coming blessing "the whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God." (Rom. 8:22, 19.) And it is a blessed fact that free grace in fullest measure, not merely for the living, but for those who have died as well, is provided in our Father's plan as the blessed opportunity of the coming age.

Pre-Millennarians Come Short.

Those who can see something of the blessings due at the second advent, and who appreciate in some measure the fact that the Lord comes to bestow the grand blessing secured by his death, fail to see this last proposition; viz., that those in their graves have as much interest in that glorious reign of Messiah as those who at that time will be less completely under the bondage of corruption—death. But as surely as Jesus died for all, they all must have the blessings and opportunities which he purchases with his own precious blood. Hence we should expect blessings in the Millennial Age upon all those in their graves as well as upon those not in them; and of this we will find abundant proof, as we look further into the Lord's testimony on the subject. It is because of God's plan for their release that those in the tomb are called "prisoners of hope." What is, and is to be, their condition? Did God make no provision for these, whose condition and circumstances he must have foreseen? Or did he, from the foundation of the world make a wretched and merciless provision for their hopeless, eternal torment, as many of his children claim? Or has he yet in store in the heights and depths, and lengths and breadths of his plan, an opportunity for all to come to the knowledge of that only name, and, by becoming obedient to the conditions, to enjoy everlasting life? We

The Rich Man In Hell; Lazarus in Abraham's Bosom

This greatly misunderstood parable made plain in PEOPLES PULPIT, Volume one, Number four. Have you read it? If not, send to us for free sample copy.

The Bible Students Monthly

PUBLISHED AT
13-17 HICKS ST., BROOKLYN, N. Y.
C. W. HEK, Editor.
Monthly—12 cts. a year. Single copies, 1c.

An Independent, Unsectarian Religious Newspaper, Specially Devoted to the Forwarding of the Laymen's Home Missionary Movement for the Glory of God and Good of Humanity.

read that "God is love," and "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish." (1 John 4:8; John 3:16.) Would it not seem that if God loved the world so much he might have made provision, not only that believers might be saved, but also that all might hear in order to believe?

Again, when we read, "That was the true light that lighteth every man that cometh into the world" (John 1:9), our observation says, Not so; every man has not been enlightened; we cannot see that our Lord has lighted more than a few of earth's billions. Even in this comparatively enlightened day, millions of heathen give no evidence of such enlightenment; neither did the Sodomites, nor multitudes of others in past ages. Jesus Christ, by the grace of God, tasted death "for every man." (Heb. 2:9.) But if he tasted death for the entire race of over twenty billions, and from any cause that sacrifice becomes efficacious to only one billion, was not the redemption comparatively a failure? And in that case, is not the Apostle's statement too broad? When again we read, "Behold I bring you good tidings of great joy, which shall be to all people" (Luke 2:10), and looking about us, see that it is only to a "little flock" that it has been good tidings, and not to all people, we would be compelled to wonder whether the angels had not overstated the goodness and breadth of their message, and overrated the importance of the work to be accomplished by the Messiah whom they announced.

Another statement is, "There is one God, and one Mediator between God and men, the man Christ Jesus, who give himself a ransom for all. (1 Tim. 2:5, 6.) A ransom for all? Then why should not all the ransomed have some benefit from Christ's death? Why should not all come to a knowledge of the truth, that they may believe?

Plan of the Ages—The God-Given Key.

Without the key, how dark, how inconsistent, these statements appear; but when we find the key to God's plan, these texts all declare with one voice, "God is love"! This key is found in the latter part of the text last quoted—"Who gave himself a ransom for all, **to be testified in due time.**" God has a due time for every thing. He could have testified it to these in their past lifetime; but since he did not it proves that their due time must be future. For those who will be of the Church, the Bride of Christ, and share the Kingdom honors, the present is the "due time" to hear; and whosoever now has an ear to hear, let him hear and heed, and he will be blessed accordingly. Though Jesus gave our ransom before we were born, it was not our "due time" to hear of it for long years afterward, and only the appreciation of it brought responsibility; and this, only to the extent of our ability and appreciation. The same principle applies to all; in God's due time it will be testified to all, and all will then have opportunity to believe and to be blessed by it.

The prevailing opinion is that death ends all probation; but there is no Scripture which so teaches. Since God does not purpose to save men on account of ignorance, but "will have all men to come unto the knowledge of the truth" (1 Tim. 2:4); and since the masses of mankind have died in ignorance; and since "there is no work, nor device, nor knowledge, nor wisdom, in the grave" (Eccl. 9:10); therefore God has prepared for the awakening of the dead, in order to knowledge, faith and salvation. Hence his plan is, that "as all in Adam die, even so shall all in Christ be made alive, but each one in his own order"—the Gospel Church, the Bride, the Body of Christ, first; afterward, during the Millennial Age, all who shall become his during that thousand years of his **presence** (mistranslated **coming**), the Lord's due time for all to know him, from the least to the greatest.—1 Cor. 15:22.

Thus we see that all these hitherto difficult texts are explained by the statement—"to be testified in due time." **In due time,** that true Light shall lighten every man that has come into the world. **In due time,** it shall be "good tidings of great joy to all people." And in no other way can these Scriptures be used without wresting. Paul carries out this line of argument with emphasis in Rom. 5:18, 19. He reasons that, as all men were condemned to death because of Adam's transgression, so, also, Christ's righteousness, and obedience even unto death, have become a ground of justification; and that as all lost life in the first Adam, so all, aside from personal demerit, may receive life by accepting the second Adam.

Peter tells us that this restitution is spoken of by the mouth of all the holy prophets. (Acts 3:19-21.) They all teach it. Ezekiel says of the valley of dry bones, "These bones are the whole house of Israel." And God says to Israel, "Behold, O my people, I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I ... shall put my Spirit in you, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."—Ezek. 37:11-14.

To this Paul's words agree (Rom. 11:25, 26)—"Blindness in part is happened to Israel until the fulness of the Gentiles [the elect company, the Bride of Christ] be come in; and so all Israel shall be saved," or brought back from their cast-off condition; for "God hath not cast away his people which he foreknew." (Verse 2.) They were cast off from his favor while the Bride of Christ was being selected, but will be reinstated when the work is accomplished. (Verses 28-33.) The prophecies are full of statements of how God will plant them again, and they shall be no more plucked up. "Thus saith the Lord, the God of Israel ... I will set mine eyes upon them for good, and I will bring them again to this land; and I will build them and not pull them down, and I will plant them and not pluck them up. And I will give them an heart to know me, that I am the Lord; and they shall be my people, and I will be their God, for they shall return unto me with their whole heart." (Jer. 24:5-7; 31:28; 32:40-42; 33:6-16.) These cannot refer merely to restorations from former captivities in Babylon, Syria, etc., for they have since been plucked up.

Though many of the prophecies and promises of future blessings seem to apply to Israel only, it must be remembered that they were a typical people, and hence the promises made to them, while sometimes having a special application to themselves, generally have also a wider application to the whole world of mankind which that nation typified. While Israel as a nation was typical of the whole world, its priesthood was typical of the elect "little flock," the Head and Body of Christ, the "Royal Priesthood"; and the sacrifices, cleansings and atonement made for Israel typified the "better sacrifices," fuller cleansings and real atonement "for the sins of the whole world," of which they are a part.

A Crucial Test—The Sodomites.

And not only so, but God mentions by name other nations and promises their restoration. As a forcible illustration we mention the Sodomites. Surely, if we shall find the restitution of the Sodomites clearly taught, we may feel satisfied of the truth of this glorious doctrine of restitution for all mankind, spoken by the mouth of all the holy prophets. And why should not the Sodomites have an opportunity to reach perfection, and everlasting life as well as Israel, or as any of us? True, they were not righteous, but neither was Israel, nor we who now hear the Gospel. "There is none righteous; no, not one," aside from the imputed righteousness of Christ, who died for all. Our Lord's own words tell us that although God rained down fire from heaven and destroyed them all because of their wickedness, yet the Sodomites were not so great sinners in his sight as were the Jews, who had more knowledge. (Gen. 19:24; Luke 17:29.) Unto the Jews of Capernaum he said, "If the mighty works which have been done in thee had been done in Sodom, it would have remained until this day."—Matt. 11:23.

Thus our Lord teaches that the Sodomites did not have a full opportunity; and he guarantees them such opportunity when he adds (v. 24), "But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee." The character of the day of judgment and its work is shown elsewhere.* Here we merely call attention to the fact that it will be a **tolerable** time for Capernaum, and yet **more tolerable** for Sodom; because, though neither had yet had **full** knowledge, nor all the blessings designed to come through the "Seed," yet Capernaum had sinned against more light.

And if Capernaum and all Israel are to be remembered and blessed under the "New Covenant," why should not the Sodomites also be blessed among "all the families of the earth"? They assuredly will be. And let it be remembered that since God "rained down fire from heaven and **destroyed them all**" many centuries before Jesus' day, when their restoration is spoken of, it implies their awakening, their coming from the tomb.

In "due time" they will be awakened from death and brought to a knowledge of the truth, and thus blessed together with all the families of the earth, by the promised "Seed." They will then be on trial for everlasting life.

With this thought, and with no other, can we understand the dealings of the God of love with those Amalekites and other nations whom he not only permitted but commanded Israel to destroy, saying, "Go smite Amalek and utterly destroy all they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." (1 Sam. 15:3.) This apparently reckless destruction of life seems irreconcilable with the character of love attributed to God, and with the teachings of Jesus, "Love your enemies," etc., until we come to recognize the systematic order of God's plan, the "due time" for the accomplishment of every feature of it, and the fact that every member of the human race has a place in it.

We can now see that those Amalekites, Sodomites and others were set forth as examples of God's just indignation, and of his determination to destroy finally and utterly evildoers, examples which will be of service not only to others, but also to themselves, when their day of judgment or trial comes.

Some, who are willing enough to accept of God's mercy through Christ in the forgiveness of their own trespasses and weaknesses under greater light and knowledge, cannot conceive of the same favor being applicable under the New Covenant to others; though they seem to admit the Apostle's statement that Jesus Christ, by the favor of God, tasted death for every man. Some of these suggest that the Lord must, in this prophecy, be speaking ironically to the Jews, implying that he would just as willingly bring back the Sodomites as them, but had no intention of restoring either. But let us see how the succeeding verses agree with this idea. (Ezek. 16:60-63.) The Lord says, "Nevertheless I will remember my Covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. **Then, thou shalt remember** thy ways and be ashamed when thou shalt receive thy sisters . . . And I will establish my Covenant with thee and thou shalt know that I am the Lord; that thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done **saith the Lord God.**'

"All Israel Shall Be Saved."

To this Paul adds his testimony, saying, "And so all Israel [living and dead] shall be saved [recovered from blindness], as it is written, 'There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my Covenant unto them when I shall take away their sins . . . They are beloved for the fathers' sakes; because the gracious gifts and callings of God are not things to be repented of"—Rom. 11:26-29.

How different is this glorious plan of God for the selection of a few now, in order to the blessing of the many hereafter, from the distortions of these truths, as represented by the two opposing views—Calvinism and Arminianism! The former both denies the Bible doctrine of free grace, and miserably distorts the glorious doctrine of election; the latter denies the doctrine of election, and fails to comprehend the blessed fulness of God's free grace.

The day of trouble will end in due time, when he who spake to the raging Sea of Galilee will likewise, with authority, command the raging sea of human passion, saying, "Peace! Be still!" When the Prince of Peace shall "stand up" in authority, a great calm will be the result. Then the raging and clashing elements shall recognize the authority of "Jehovah's Anointed," "the glory of the Lord shall be revealed, and all flesh shall see it together"; and in the reign of the Christ thus begun "shall all the families of the earth be blessed."

* See VOL. I., "SCRIPTURE STUDIES," *"The Divine Plan of the Ages."*

Thieves in Paradise

LUKE 23:43.—This greatly misunderstood text explained in PEOPLES PULPIT, Volume one, Number 7.

Send post card for free sample.

"WHERE ARE THE DEAD?"

This sermon was published in PEOPLES PULPIT, Volume one, Number 3. The interest aroused, and the great demand for copies of this sermon has been remarkable. A sample copy will be mailed to any one free.

The Golden Rule

"Whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."—Matt. 7:12.

"How wise are God's commands,
How just his precepts are!"

OUR conception of God measures our highest ideals and principles. Whoever, therefore, has a mean or slipshod conception of the Almighty is bound to be more or less mean and slipshod in his conduct of life, for every man or woman to some extent worships his own highest ideal. And this is authorized by our Redeemer's words, "Be ye like unto your Father which is in heaven." Our forefathers during the dark ages burned one another at the stake, and otherwise tortured one another, because of their misconception of the Divine character; because their ideals were too low. They truly believed what they formulated in their creeds and handed down to us; namely, that God in the present time is gathering from amongst men a handful of saints for the heavenly condition and that he will turn over the remainder—all who walk not after the spirit, but after the flesh—to eternal torment at the hands of demons.

Having before their minds this misconception of the Bible teachings, they merely copy that misconception. That civilized men have gotten beyond those standards of the dark ages is a matter for congratulation. We regret, nevertheless, that their freedom from an error has not brought them all the blessing that it should. They have attained the higher ideal mostly by ignoring the Bible, by denying its infallibility, by accepting their own judgment and reasoning in supposed contradiction of the Bible teachings. How sad is the fact that a majority of the noble minds of Christendom today deny that the Bible is a divinely inspired revelation of God and consider it merely the work of well-intentioned but ignorant men, in comparison with whom the theologians of today are past-masters every way, quite competent to write, out of their own wits, matter much superior to that of the Bible, the Divine inspiration of which they deny.

The Foundation of God's Throne

The Bible declaration that justice is the foundation of the divine Kingdom or Throne gives the mind pictorially an appreciation of the value of justice in its relationship to every element of the divine character. "Be just before you are generous," is a proverb amongst men, which evidently is in full accord with what the Scriptures declare of God's character. He is first just—never anything less than just. His wisdom, his power, his love must all co-ordinate with and rest upon this quality of Justice. And so it is with all those who would copy this character. They must first be just. A character built upon a foundation to any extent ignoring this is faulty, improper, sinful. The first man, made in God's image and moral likeness, must have had justice as the foundation of his character. And all of his descendants still possess this quality, though in varying degrees. We call it also conscientiousness, righteousness. Some indeed have this quality in so weak a degree that it is easily overbalanced by their other stronger qualities of mind, such as acquisitiveness, approbativeness, etc. It is for this reason that prisons are necessary to restrain all the stronger organs of men's minds and to encourage their conscientiousness, their sense of justice, righteousness. These standards of righteousness have, from the first, been considered and esteemed the Divine standards, and are still so esteemtd, except by atheists.

During the dark ages reasoning minds tried the various expedients whereby to harmonize the justice of God with the "doctrines of of demons," which misrepresented the Divine Program for mankind. (I Tim. 4:1.) But in our day the dawning light from every quarter reveals to the awakened conscience the fact that the old creeds require of humanity far higher standards than they accredit to our Maker. We are to be just, generous, kind, loving. The pattern held up to us in the misleading creeds portrays our Almighty Creator as claiming all of those qualities, but by his course of dealing with humanity violating them, every one.

Who, with an enlightened mind, can any longer claim that it would be just or kind or loving for God to bring into being a race of intelligent creatures, for the great mass of whom he had no better provision than an eternity of torture, and knew all this before he created them? Who can deny that it would have been more just, more kind, more wise and more loving to leave the entire race uncreated than to make provision for the eternal torture of 999 out of every 1,000 of them, or a worse proportion, for surely the saints do not number one in a thousand of the world's population?

"Thy Righteous Acts Shall Be Made Manifest"

The Bible freely tells us that many features of the Divine plan are now hidden in mystery, but the last book of the Bible, which prophetically pictures the future, assures us that in God's due time "The mystery shall be finished, which he hath declared to his servants, the prophets." (Rev. 10:7.) The same book assures us that in God's due time, when the mystery is cleared, "All nations shall come and worship before thee, for thy righteous acts have been made manifest."—(Rev. 15:4.) We are now living in the time when the "mystery" is ending and the righteous dealings of God, from the Scriptural standpoint, may be clearly seen.

But these revelations are not meant for the world in general now, but merely for "the elect," the "sanctified in Christ Jesus." "To you it is given to know the mysteries;" to outsiders these things are spoken in parables and dark sayings. (Matt. 13:11, 13.) But not until the elect shall be glorifitd and the Millennial Kingdom established will the "mystery" be made fully known to the world and every knee bow and every tongue confess. Hence, only those of a contrite heart may now see, now understand, the real character of God, his real purposes toward man, etc. Thus our Lord declares, "This is life eternal that they should know thee, the only true God, and Jesus Christ whom thou hast sent."—Jno. 17:3.

To the class addressed by our Lord, "Blessed are your eyes, for they see," and for these alone, is the message that the hell of the Bible is the tomb, the state of death. They were all condemned to death through Adam's sin and not one, according to the Scriptures, was condemned to eternal torment. It is for these to see and appreciate the love of God, which has made provision for the salvation of all men from the present state of degradation and sin and death. These alone may see that Jesus was "the Lamb of God, which taketh away the sin of the world," and not merely the sins of the church. These may see that the blessings of salvation are for two classes of mankind—now for the saintly class, "the called according to God's purpose," and who are promised a share in the First Resurrection; and then during the Millennial Age, salvation for all of the race—an opportunity for restitution to man's original estate in the image and likeness of God.

The Golden Rule for the Church

They make a great mistake who suppose that the Golden Rule, or indeed any of the messages of the Scriptures, were intended for the world of mankind. No; they are for the Church only, and this is shown not only by the fact that our Lord's words were addressed to his disciples, but also by the fact that the Apostolic Epistles similarly are addressed to the saints and the household of faith. Others cannot see, understand, appreciate, in the proper degree. The worldly mind can and does appreciate the maxim, "Honesty is the best policy"—in the long run, but it cannot appreciate the sentiment of our text, in the sense of being willing to adopt this as a principle and as a rule of life.

In harmony with this thought, we seek to impress the import of our text only upon those blessed of the Father who have been drawn, called, sanctified in Christ Jesus, and whose eyes to some extent have seen justice to be the foundation of the Divine character. The Golden Rule does not express all of the Christian's duty; he is expected to make progress in conduct and character development much beyond this. But this further progress marks his development in love. The Golden Rule marks the very lowest standard which must measure our dealings with others in the Church and in the world—justice. In a word our text, although far above the ordinary course of humanity, should be in use every day and every hour by every follower of Christ. "Whatsoever ye would that men should do to you, do ye even so to them." That our Lord was not giving this as a Gospel standard and love standard, we note the fact that he added the words, "This is the Law and the Prophets"—this is the teaching or demand of the law and the prophets upon all who would seek to do righteousness — Justice.

The measure of our development as New Creatures in Christ is whatever we attain in love above the standard of the Golden Rule. Justice demands us to render to others as we would have them render to us. Love says, I demand nothing, but show you the length and height and depth of Love Divine and wait expectantly to note your appreciation of this and how you will seek to be copies of God's dear Son, who laid down his life on our behalf. Addressing those who had made a consecration to discipleship, to walk in the Lord's footsteps, St. Paul says, "We ought also to lay down our lives for the brethren"—after the example of Jesus.

"Love Worketh No Ill"

All of the Lord's people are to love him and the brethren; yea, even their enemies. However, let us now stop short of love and merely consider what the simple justice of the Golden Rule would imply in our conduct. How do our daily lives square with this Golden Rule of absolute justice, omitting love entirely?

If you are an employer, do you treat your employee in harmony with this rule and do unto him as you would have him do unto you, if your positions were reversed? If you are an employee, inquire of yourself, "Do I treat my employer and his business as I would have him treat me and my business, if our relationship were reversed?" Do you treat your butcher, your baker, your grocer, etc., as you would like to have them treat you, if your positions were reversed? Are you polite to them and not inclined to give them unnecessary trouble? Do you pay them promptly? Or, if you are the tradesman, do you treat your customers as you would wish to have them treat you, if conditions were reversed? Do you charge them a reasonable price only? Do you give them proper weight and measure? Do you properly represent your goods to them, as you would have them represented to you? Are you a good neighbor? Do you see to it that your children are not a nuisance to others; that your chickens are not permitted to damage your neighbor's garden; that your dog is not a ferocious one, and that his bark does not keep the neighborhood awake? In a word, do you treat your neighbor justly, along the lines of the Golden Rule, doing unto him only as you would wish him to do to you?

Let us now step into your home and measure things there by the Golden Rule. As husbands, how do you treat your wives? As wives, how do you treat your husbands? Can you apply the Golden Rule to your words, to your conduct, to your demands of each other? Or do you act meanly, selfishly, taking advantage of each other, to the limit that the other will forbear? Do you deal with your children according to the lines of the Golden Rule? Are you an ideal parent, according to your own advanced standard of what a parent's duty should be to his children? Do you remember that you have a responsibility for their training; a responsibility so far as your circumstances will permit, for their environment and happiness and education and general preparation for usefulness in life? Or are you indifferent to their interests, neglectful of your responsibilities? Do you recognize that your children have certain rights and that these increase as they near maturity, or are you forgetful of these, disposed to keep the children under the restraints of childhood, souring their dispositions and making them unhappy, until they resent the injustice and a family quarrel results? As children, are you thoughtful of your parents, their welfare, their wishes, their happiness, as you would like your children to be thoughtful of yours? Do you remember the hours and weeks of feebleness and sickness and toil which you cost them in your infancy, and are you seeking to repay those kindnesses and seeking to make their last days the happiest of their lives? Are you observing the Golden Rule toward your parents? How is it in your relationship to your brothers and sisters? When they borrow your things without leave, do you retaliate by borrowing theirs without leave, and thus keep up a continual fret and vexation of spirit in the family? Or do you practice the Golden Rule of justice and do nothing to your brother and sister, or their belongings, that you would not wish them to do to you or your things?

The Golden Rule in Church

Surely in the Church you should remember the Golden Rule laid down by the Head of the Church. Nevertheless, I am sure that if you are unjust in your own family, and to your business associates, you will be unjust also in your dealing with the "Church, which is the Body of Christ." He that is unjust in little things would be unjust in greater ones. He who is faithful in little things will be faithful in the greater ones. He who practices the Golden Rule during the six days of his contact with business will surely be faithful on the seventh, but faithfulness to the Golden Rule on the one day only will never win Divine approval.

If I have taken upon me a denominational name, which stands for a denominational creed, do I really believe that creed and endorse it and uphold it? Or am I in a measure out of accord with it? Does it misrepresent me, or do I misrepresent it? Am I doing to my associates and to the Lord, the Head of the Church, as I would have them do to me? If not, I should square my conduct by the Golden Rule. I should be honest with my Lord, with my brethren and with myself, and make no false professions. Do I treat all the brethren as such, as the Apostle says, "Without partiality and without hypocrisy?" Or do I pick out some of special class or calibre or style, and measurably ignore some of the poorer or less literate, who, perhaps, need my assistance more? Am I doing to all these a brother's part, as I would that they should do to me, if our positions were transposed? As the pastor, am I thoughtful of the interests of the brethren? Do I watch out for their liberties? Do I seek to impart to them freely whatever knowledge I possess, or am I trying to hoodwink them and to keep them in ignorance, and to hold them down? In a word, am I doing for the Lord's sheep, as an undershtpherd, what I would wish to be done to me by an under-shepherd, if I were one of the Lord's sheep under his care? Or, as one of the Lord's sheep, under a pastoral head, am I seeking by word and act to encourage and assist the pastor, as I would like to have the Lord's people do for me, if I were in pastoral service?

The Hope of Immortality

This subject which has been so misunderstood, is convincingly and Scripturally treated in PEOPLES PULPIT, Volume 2, Number 4.

Send post card for free sample

EVERY THINKING
CHRISTIAN
SHOULD READ

PASTOR RUSSELL'S BOOKS

"Studies in the Scriptures"

Respecting the first volume of this work THE ATLANTA CONSTITUTION says editorially:

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the church—outside the plan of salvation, and if Calvinism be true, outside of all hope and inside of eternal torment and despair.

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love and mercy and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts that he throws a flood of light upon that seem to un cover its meaning."

* * *

The set of six volumes, cloth, 3,000 pages, is supplied by the BIBLE AND TRACT SOCIETY, NO. 17 HICKS ST., BROOKLYN, N. Y., for the usual price of one such volume, namely, $2. This includes postage or expressage to your home, anywhere.

The Two Salvations

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John iii. 16.

"Christ also loved the Church and gave himself for it, that he might sanctify and cleanse it by the washing of water by the word; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."—Ephesians 5, 25-27.

SOME apply the first text only and think of the Divine Program as being merely an endeavor to rescue mankind from sin and death to righteousness and eternal life in the present time. Such as hold this view are much confused, because it must be acknowledged that comparatively little has been done, or is now being done, for man's uplift. After six thousand years it is still true that "The whole world lieth in the Wicked One"; "Darkness covers the earth and gross darkness the heathen." In order to have any confidence at all in this theory those who hold it are obliged to greatly lower their standards. They are forced to hope that God will admit millions of unfit people, crude, rude, ignorant and wicked to eternal life and happiness, or perchance provide for them Purgatorial experiences, to make them fit, righteous and acceptable for life eternal. As a whole, Christian people are greatit bewildered. The tendency of their bewilderment is toward doubt, skepticism, atheism.

The other view, briefly stated, is that God never intended the salvation of the world, but merely the salvation of the Church, "elect according to the foreknowledge of God through sanctification of the Spirit and belief in the Truth." Those who hold this theory have great confusion also, because it seems incomprehensible that God would make no provision for "thousands of millions" of Adam's race, but arrange for them to be born in sin, shapen in iniquity, and to go down to the tomb (or worse) without a clear knowledge of God and his purposes and will respecting them.

As we have already frequently set forth, both of the described theories are erroneous. The Scriptures set forth two salvations, entirely separate and distinct. They are different as respects time, in that the one "salvation began to be spoken by our Lord" at his First Advent, and began to be applicable to his Church at Pentecost, and will wholly cease at his Second Coming in the end of this Age. The other salvation neither applied before our Lord's First Advent nor during this Gospel Age, but will apply to all mankind, except the Church, during the Millennium—the thousand years of the reign of Christ and the Church, specially designed for the blessing of the world and its uplifting out of sin and death conditions.

These two salvations are distinctly different as to kind, as well as respects their plan of operation. The salvation of the Church during this Gospel Age —since Pentecost—means not only a deliverance from sin and death conditions to eternal life, but provides that the eternal life will be on the heavenly or spiritual plane and not on the earthly or human plane of existence. Thus the Apostle declares that our "inheritance is incorruptible and undefiled and fadeth not away and is reserved in heaven for us, who are kept by the power of God through faith unto salvation." (I Peter 1:4, 5.) Our Lord also told that in the resurrection we shall be like unto the angels. The Apostle also declares that at that time we shall be partakers of the divine nature and like our Lord and Redeemer.

The world's salvation which will follow will be wholly different from this. It will not include a change from earthly to spirit nature. It will mean a rescue from sin and death to the earthly perfection of the original man, in the image and likeness of his Creator, and surrounded by every necessary blessing for his comfort. Human perfection and the Eden home were lost through disobedience to God. The Divine arrangement is that the merit of our Lord's obedience unto death, when ultimately applied for mankind, shall fully cancel the death sentence upon him. More and better than this, God has promised that the same Sin-Offering shall seal a New Covenant between himself and mankind. The blessings of that New Covenant arrangement will then immediately begin. The great Redeemer will thenceforth be the great Mediator of that New Covenant. The whole world of mankind will be fully under his supervision and government for their blessing, their correction in righteousness, their uplifting out of sin and death conditions—back, back, back, to all that was lost in Eden. All of this was the original design of the Great Creator. All of this will be outworked through the Great Redeemer. All of this was secured or suretied by his death, finished at Calvary.—Heb. 7:22.

St. Peter, pointing down to that glorious time of the world's blessing, calls it "times of refreshing and times of restitution." He tells us that all the holy prophets described the blessings of those restitution times — the thousand years, the Millennium. (Acts 3: 19-21.) When once we get the eyes of our understanding opened, we find the Apostle's words thoroughly corroborated by the Divine records, which describe the wonderful blessings that are to come when the earth shall yield her increase. Then Paradise Lost shall be Paradise Regained. Then God will make his earthly footstool glorious. Then the blessing of the Lord shall make rich and he will add no sorrow therewith. Then streams shall break forth in the desert and the wilderness and solitary places shall be glad. But most glorious will be the change in humanity. The Lord promises to turn to the people a "pure message"—instead of the contradiction of creeds of heathenism and Churchianity. He promises that Satan shall be bound for that thousand years, that he may deceive the nations no more. He promises that then all the "blinded eyes shall be opened and all the deaf ears shall be unstopped."—Isaiah 35:5; II Cor. 4:4.

Two Salvations — One Savior

Both of these salvations, according to the Bible, result from the death of Jesus our Redeemer, who died in obedience to the Divine will, "Died, the Just for the unjust, that he might bring us to God." (I Peter 3:18.) The Scriptures clearly show not only the two salvations, but also two parts of the Redeemer's work, distinctly separating his work for the Church from his work for the world. In his death there was a Divine general provision for the sins of the whole world and a special provision for the sins of the Church. The two thoughts are frequently brought out in the Scriptures. One text distinctly declares, "He is the propitiation [satisfaction] for our sins [the Church's sins], and not for ours only, but also for the sins of the whole world." His death constituted the satisfaction price. The Redeemer applied that merit for the Church's sins, "for us," long ago, eighteen centuries before we were born. Only when we became believers and entered into a Covenant of sacrifice did we obtain our share in the merit of that great sacrifice. The world has not yet received its share of that promised blessing, but the operation of the Divine Plan is sure and will bring it to them "in due time," as St. Paul declares.—I Tim. 2:6.

The drawing and calling of the Church has not been along the lines of human perfection, for all are sinners and none righteous or perfect. And many of those drawn of the Lord were by nature much more fallen and depraved than some who give no evidence of the work of grace in their hearts. The Lord's calling and drawing seem to be along the lines of justice, love of righteousness, faith, humility and obedience. These qualities will all belong to the perfect man. But all have lost them in varying degrees. Such as respond to the Lord's call now are accepted as being in the right heart-attitude which, if they had perfect bodies, would constitute them perfect men. In other words, they have qualities of heart which, if brought to a knowledge of the Truth, would prove some of them to be pure in heart and such as the Lord would desire should have eternal life and all of his favors.

Terms of Salvation Differ

Of course, these different salvations imply different terms or conditions. God's requirement of Adam, that he might continue to live forever and everlastingly enjoy Divine favor, his Eden Home, etc., was obedience to reasonable, just requirements. It was his violation of the Divine Law that brought upon him the sentence of death—"Dying thou shalt die"—with all that this has implied to him and his posterity of mental, moral and physical decline, weakness, death. The requirement of God for the world of mankind during the Millennial Age will similarly be — obedience to God's just, reasonable regulations, laws. Whoever then will render obedience may with proportionate rapidity go up on the highway of holiness toward perfection at its end. Whoever refuses obedience to the extent of his ability will fail to make progress and ultimately die the Second Death, from which there will be no redemption and no resurrection.

Such obedience as will be required of mankind in the great Mediator's Kingdom will include their co-operation in the resistance of their own fallen weaknesses. It will include the exercise of patience and kindness towards their fellow-creatures, fellow-sufferers. The Divine Law of love to God with all the heart, mind, soul, strength and for the neighbor as for one's self they must learn fully. As they will realize their own blemishes and strive to overcome them and ask, not the Father, but the Mediator, for forgiveness, they will be obliged to follow the Divine rule of exercising towards others similar mercy and forgiveness to that which they desire for themselves.

The conditions governing the salvation of the Church are wholly different from those which will appertain to the world. The Church is called out of the world under a Divine invitation to suffer with Christ in the present life and during this Gospel Age and then to reign with Christ during the Millennial Age, participating in his Mediatorial Kingdom for the blessing, uplifting, salvation of the world. It is not in vain, therefore, that our Lord and the Apostles, in setting forth the call of the Church, during this Age, specified particularly and frequently the necessity for all who would share in this salvation to participate with the Redeemer in his sacrificing, in "his death," and consequently participate in "his resurrection" and in his reign of glory. Hark to the words, "Be thou faithful unto death and I will give thee a crown of life;" "To him that overcometh will I grant to sit with me in my Throne."

The Great White Throne; Day of Judgment Misunderstood

THE false view of the Day of Judgment began to be introduced in the Second Century and human fear and superstition continually made it worse and worse. The Bible, on the contrary, represented it as a period of glory and blessing. The Psalmist's declaration, calling upon humanity and all creation to rejoice because the Lord would come to judge the earth in righteousness and the poor with equity (Psalm 98:9), is worthy of note.

A Blessed Judgment Day.

According to the Bible the world's Judgment Day will be the world's time of opportunity for coming to a knowledge of God and then being tried, tested, or judged, as to their willingness to serve and obey God and his righteous government. Those found heartily obedient will be granted everlasting life with every joy and blessing appropriate to man in his perfection. Those rebellious to the light of the righteousness of Jehovah will be destroyed in the Second Death without hope of any future whatever.

That will be the time when all the heathen will have their trial, after they shall all be brought by Messiah's Kingdom to a clear knowledge of the Truth. That will be the time when the great masses of Christendom will for the first time hear of the real character of God and his requirements of them. Although some of them may have been in churches occasionally and may have seen Bibles occasionally, nevertheless the eyes of their understanding were darkened. They saw not; they heard not; they understood not. The god of this world blinded them (II Corinthians iv, 4).

That Judgment Day, the thousand years of Messiah's Kingdom, will not only bind Satan, but chase away with the glorious beams of the Sun of Righteousness all the darkness, superstition and error of the world.

The Church will not be judged during that thousand-year Judgment Day because her trial, her judgment, takes place now—during this Gospel Age. The saintly few who will gain the great prize of joint-heirship with the Redeemer, Messiah, will be his Queen and sit with him in the Great White Throne of Judgment mentioned in the text; as the Apostle declares, "Know ye not that the saints shall judge the world?" (I Cor. vi, 2; Psa. 45:9.)

Former Views Were Erroneous.

Our former and very unreasonable view was that man, "born in sin, shapen in iniquity," depraved in all of his appetites, would be condemned of God in the Judgment Day on account of this heredity and environment, for which he is not responsible. The theory was that the heathen also would be damned in that Judgment Day, because they did not know and did not accept "the only name given under heaven." The theory was also that the masses of civilized society would in that Judgment Day be damned because they would not, and because they did not, live perfectly, notwithstanding their heredity.

Now we see that the death sentence was upon Adam and all of his race, who were in his loins when he sinned. We see that they could not be put on trial a second time until released from the first sentence. We see that their release will be at the Second Coming of Messiah in the glory of his Kingdom, when he shall cause the knowledge of the Lord to fill the whole earth and open all the blinded eyes. Then, because of having satisfied the claims of Justice against the race, the Great Redeemer, as the Mediator of the New Covenant, will grant the world of mankind another judgment or trial—additional to the one given to Adam, in which they all failed and from the penalty of which failure Jesus redeemed them.

True, the measure of light and knowledge now enjoyed and wilfully sinned against will work a corresponding degradation of character; all downward steps will need to be retraced.

"The Great White Throne."

REV. 20:11.

Symbolically the whiteness of the throne indicates the purity of the justice and judgment which will be meted out by the Great Redeemer as the Messiah-King. The heavens and earth which will flee away from the presence of that throne are not the literal, but the symbolical. The ecclesiastical heavens and the social earth of the present time will not stand in the presence of that August Tribunal. The people will not be judged nationally nor by parliaments and systems in society, but individually. The judgment or trial will not merely test those living at the time of the establishment of the Kingdom, but will include all the dead.

The books of the Bible will then all be opened—understood. All will then see that the Golden Rules laid down by inspiration through Moses and the Prophets, Jesus and his Apostles, are the very ones which God will require of men in the future and which Messiah will then enable the willing and obedient to comply with by assisting them up out of their sin and degradation. The judgment of that time, the test, will not be of faith, for knowledge will be universal and all the darkness and obscurity created by ignorance and superstition will have passed away. The test at that time will be of works, whereas the tests of the Church at the present time are of faith.

Another Book of Life Opened.

Pastor Russell declared that the Lamb's Book of Life alone is open now and only those called to be members of the Bride class and who accept the call are written therein. But in the great day of the world's trial or Judgment another book of life will be opened. A record will be made of all who, by obedience, show themselves worthy of everlasting life on the human plane, and, if faithful, they will eventually be accepted of the Father to life eternal. All the incorrigible, all those who after the most favorable opportunities, will not give their hearts to the Lord and be obedient to the laws of the Messianic Kingdom "shall be destroyed from amonst the people."—Acts 3:19-21.

YOURS FOR THE ASKING.

Some of the Interesting Topics published in issues of Peoples Pulpit are as follows. In ordering please do so by volume and number. Sample copies free:—

Vol. I., No. 3.
"Where Are the Dead?"
"Forgivable and Unpardonable Sins."
"What Say the Scriptures Respecting Punishment?"

Vol. I., No. 4.
"Rich Man in Hell."
"In the Cross of Christ We Glory."
"Hosanna! Hosanna!"

Vol. I., No. 6.
"Liberty! Liberty! Liberty!"
"End of the Age Is the Harvest."
"Length and Breadth, Height and Depth."

Vol. I., No. 7
"Thieves in Paradise."
"Christ Our Passover Is Sacrificed."
"The Risen Christ."

Vol. I., No. 8.
"Foreordination and Election."
"The Desire of All Nations."
"Peace, Be Still."

Vol. I., No. 9.
"Sin's Small Beginnings."
"Paradise Regained."
"The Coming Kingdom."

Vol. I., No. 10
"Sin Atonement."
"Spiritual Israel—Natural Israel."
"The Times of the Gentiles."

Vol. II., No. 1.
"Gathering the Lord's Jewels."
"Thrust in Thy Sickle."
"Open Letter to Adventist."

Vol. II., No. 2.
"Weeping All Night."
"Every Idle Word."
"Refrain Thy Voice from Weeping."

ASSOCIATED BIBLE STUDENTS

The Bible Students Monthly

International Bible Students Association, *Publishers.*

VOL. II — No. 7

The Law of Retribution

Sowing and Reaping.—Visiting Sins of Parents Upon Their Children.—Justice of the Divine Arrangement.—Grace So Much More Abounds.—Else Were Your Children Unholy.

NO one of experience can question the fact that our text is corroborated by all our experiences in life. However unjust some may claim it to be that the children should inherit the weaknesses resulting from parental dissipations and violations of the Divine law, the fact remains that although atheism may question the existence of God or infidelity doubt the inspiration of his Word, no one can question the two facts of this text, (1) that sin and its penalty can be inherited and (2) that God is merciful to such as renounce sin and turn to him and seek to walk according to his direction. Although afflictions upon evil doers and their children and blessings upon well doers and their posterity may be termed natural laws and laws of heredity, it does not alter the facts because the Almighty is the one who made these laws of heredity.

Under the delusion handed down to us from the "dark ages"—that God had condemned to eternal torment all the children of Adam because of his sin—we are all inclined properly enough to feel rebellious against any such matter and to assert that from the standpoint of human reasoning it would be entirely unjust to torture the posterity of Adam eternally for his transgression—"original sin." But as we get the eyes of our understanding opened to see what is the real penalty for sin, that it is death, extinction, and that our perfect parents, fully informed respecting the Divine will, were culpable, worthy of death, and when we learn further that whatever is enjoyed by Adam's posterity in the way of life, however disadvantageous the conditions, is so much of Divine leniency and mercy and comes so much short of being the full penalty, death, extinction—then we begin to see that life under any conditions and disadvantages is still a boon.

In Wrath Have Mercy, Lord.

Recognizing the wrath of God as manifested in the death penalty (not in an eternity of torture) we can see that the Scriptures everywhere declare that the wrath of God is resting upon our race; that every member of it is subject to this very penalty which came upon father Adam and has been entailed upon all of his posterity.

The Almighty Creator did not wait for us to cry out for his pity and compassion, but from the very beginning, foreknowing our fall into sin, he had the plan arranged for our redemption and ultimate recovery from this condition of wrath, curse, death. We are informed that our Lord Jesus was the Lamb of God slain from the foundation of the world—in the Divine purpose and arrangement—though only now being made manifest to the Church and shortly to the world. Thus viewed there has been no injustice practised against our race in permitting the children to share with their father Adam in his penalty. Rather they have esteemed it and do esteem it better than the sentence itself, and furthermore in the Lord's providences the world's present experience in the fall and later on in the recovery from the fall in the hands of the great Redeemer during the Millennial Age, is to prove a lesson, a schooling, in the exceeding sinfulness of sin, which the race as a whole will never forget and out of which many (now the Church, later on the world) will draw lessons of wisdom and grace.

Economy of the Divine Plan.

Looking still more deeply into the Divine Plan as it is revealed in the Lord's Word for those who are his (Psalm xxv, 14), we find a particular reason why it was not only advisable but necessary that this law of heredity should operate in our race, even though it brought in its train a terrible list of experiences. The reason for this is based upon one element of the Divine character—Justice—the very element which at one time we supposed was violated by this law of heredity. As our eyes open to the teaching of the Scriptures we perceive that if God had not permitted his law of heredity to operate, but had permitted each individual of the race to come forth to perfection and to stand an individual trial such as father Adam was subject to, it would doubtless have meant that at least one-half of the race, possibly more, would have deliberately chosen a course of sin as father Adam chose it. To expect more than one-half to be obedient would be unreasonable. Rather, from what we see about us in the experiences of life, we would have been liable to conclude that only a very small minority, perhaps one-tenth, would have been obedient to God, while the remaining nine-tenths would have been disobedient.

Some might ask, Would not even that have been better than the Divine arrangement as we see it operating now, that the whole race should suffer for one man's disobedience? We answer, No! not according to the testimony of the Scriptures. The Bible shows us that while this law of retribution has worked such terrible havoc in Adam and his race for now 6,000 years—while 20,000,000,000 have been born in sin and sorrow and pain and after a few years of trouble have died in sorrow and pain, nevertheless in God's due time all of these shall have more favorable opportunities of knowing God's true character and of attaining to a full character-development in his likeness during the Millennial Age. This means that probably more will gain eternal life and blessing under the Divine arrangement as we have it than we could reasonably expect would have been saved had the Lord not provided this law of heredity and condemnation of all, but on the contrary had permitted each to be born in perfection and to stand his trial as between loyalty to God with the reward of eternal life or disobedience punished with death. But we shall see that it means much more than this.

Condemned in One—Redeemed by One.

A great economic law is connected with the Divine arrangement. The condemnation of a race in one man's loins because of his transgression made possible the Divine arrangement that a Second Man should pay the penalty for the first and redeem both him and all who were in him at the time of his condemnation. This is at once a demonstration of Divine Wisdom and of Divine Justice. Suppose, for instance, that the law of heredity had not prevailed, had not been instituted by Jehovah, but that each individual had come forth perfect and had been personally placed on trial and been personally condemned to death. Would it not have required an individual savior for each one condemned under such an arrangement? Surely it would. Hence, had one-half of the race proven themselves sinners and been personally condemned, it would have been necessary either to avoid redemption altogether or to redeem the sinner-half of the race by giving a life for a life—a perfect being's sacrifice for or instead of each imperfect life. Estimating the total number of our race at 20,000,000,000, Justice would have been obliged to require 10,000,000,000 of perfect beings to be offered as the ransom price for the 10,000,000,000 of sinners. Under the very best estimate that we can possibly make, this would have required the death of all the perfect ones of the race as redeemers for all the imperfect members, and what havoc that would have implied—with just as many dying as under present conditions, namely, one-half as sinners and the other half as redeemers, ransoms! Besides, we perceive that it would not have been just on the part of the Almighty to compel the righteous ones to suffer for the unrighteous as their redeemers, hence there would have been no assurance even then that any but a fraction of the sinner race would have been redeemed. On the contrary, how wise, conservative and economical was the Divine arrangement that by one man's disobedience under the laws of heredity the many would be born sinners and snarers in his penalty, death, and that then in due time one Savior, one perfect one, the "man Christ Jesus," might redeem Adam and, redeeming him, redeem all of his race from the death sentence, the curse, the wrath of God, and as a result of the redemption obtain the right, the authority, the power during his Millennial Kingdom and in association with his glorified Church of the Gospel Age, to bless all the families of the earth and to uplift as many as would be willing out of all their ignorance, weakness and sinful and dying conditions to all that was lost in Adam.

We have seen that in harmony with the Divine law it would not have been just for the Heavenly Father to obligate the righteous to die for sinners and that hence the redemption of the sinners would have been problematical—very doubtful. But on the contrary the Heavenly Father well knew in advance the loyalty of his First-Begotten, his Only Begotten, who is declared to have been the "beginning of the creation of God" (Revelation iii, 14). He knew not only of Jesus' loyalty but that his experiences with him in glory would every way qualify our Lord for the tests and the sacrifices necessary for the redemption of the race with his own precious blood. The Scriptures assure us, furthermore, that the Father set before him some certain joys, certain blessings, certain promises, in connection with his work of man's redemption; as we read, "Who for the joy set before him endured the cross, despising the shame, and is now set down on the right hand of the majesty on high" (Hebrews xii, 2).

Retributive Joys and Rewards.

We are to remember, too, that the Scriptures distinctly teach that the condition of the affairs of our world—sin, retributive punishment, the redemption through Jesus, the call of the Church and their sufferings with their Redeemer and the promises of future blessing and glory both for the Church and for the world—are subjects in which the angels of God are interested. As the Apostle Peter says, "Of which salvation the prophets have enquired and searched diligently, * * * searching what, or manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow; * * * which things the angels desire to look into" (I Peter, i, 10-12). They wondered when all the sufferings of Jesus and the Church would be completed and when the glory time would come and the recovery from sin and death conditions; when God's purpose would thus ripen and bear fruit in the recovery of those who fell from his favor in Adam's disobedience but were redeemed by the precious blood.

The great lesson of what constitutes disobedience, and how serious a sin it is, and what it would lead to if allowed to take its course, was illustrated in man's experiences; and all the hosts of angels looked on with amazement, no doubt. God's Justice was fully demonstrated in the infliction of the death penalty and the permission of its inroads upon the mental, moral and physical perfection of his creatures, bringing many of the race down almost to brutality. God's Love was manifested in the gift of his Son, in the arrangement of his plan by which for the joy set before him, Jesus might become Adam's Redeemer, and the Bridegroom of the Elect Church and ultimately the great King of Glory who, during the Millennial Age, is to restore, revive and bless and test Adam and all his race.

Christ and the Church Crucially Tested

We cannot wonder if all the holy angels looked on in amazement as they beheld the only Begotten Son of God leave the "glory which he had before the world was" and humble himself to take human nature—to be born a man that he might redeem Adam and his race. It must have seemed wonderful to them not only that the Heavenly Father would arrange such a plan but wonderful also that the glorious "Only Begotten," "First-Born," should be the one to whom the proposition would be made to show his faith and love for the Father, to do his will to the extent of such a sacrifice, not only of glory, but, eventually, of life. They had yet to see a further operation of the Divine law of retribution operating in Jesus for his blessing and honor. So intent were they in looking at the humiliation of the Only Begotten, and then at his death, that apparently they did not so carefully note the fact that the Heavenly Father had set before him great joys, great blessings, great exaltation, when he should finish his work.

Already the Only Begotten was next to the Father in glory and dignity, honor and power; what more of Divine honor could be bestowed upon even the First-Born of every creature? The Only Begotten himself appears not to have thought particularly of the promised glory: the joy set before him, however, seems to have been that he would do the Father's will and thus demonstrate his absolute loyalty even unto death. While, no doubt, it was a joy to the Lord to be the Father's Agent in the rescue of Adam and his race from sin and death, nevertheless we believe that his chief joy in connection with the matter was that thus he might demonstrate to the Father

WHAT IS THE SOUL?

A postal-card request will secure for you a free sample copy of PEOPLES PULPIT in which this interesting and very important subject is treated in a manner that will satisfy the most exacting.

The Rich Man in Hell; Lazarus in Abraham's Bosom

This greatly misunderstood parable made plain in PEOPLES PULPIT, Volume one, Number four. Have you read it? If not, send to us for free sample copy.

The Bible Students Monthly

PUBLISHED AT
82 BEEKMAN ST., NEW YORK CITY
C. W. HEK, Editor.
Monthly, 12c. a Year. Single Copies, 1c.

An Independent, Unsectarian Religious Newspaper, Specially Devoted to the Forwarding of the Laymens Home Missionary Movement for the Glory of God and Good of Humanity.

his absolute love by his submission and obedience. Our Lord's own words were, "Father, glorify thou me with the glory which I had with thee before the world was" (John xvii, 5). He knew of the Father's proposed exaltation of him as a reward, but he did not mention this; he would merely ask of the Father that when he had accomplished the Divine purpose, he might have back the same honor and position and Divine favor which he had laid aside when he humbled himself to become Adam's redemption price, the world's savior. Such modesty and loyalty are difficult for us to comprehend because of our fallen, imperfect conditions.

The Exaltation of Christ and the Church.

But the Apostle explains to us, speaking under the power of inspiration, that because of our Lord's obedience in leaving the glory and becoming a man and dying for our sins, therefore "God hath highly exalted him and given him a name above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth" (Philippians ii, 9, 10). Elsewhere in the Scriptures we are assured that our Lord became partaker of the divine nature in his resurrection; that thus he attained a reward far above anything that could have been thought, not only above angels, but also far above his own prehuman condition. In thus rewarding the faithful the Lord is carrying out the spirit of our text—he has been exemplifying what is otherwise taught in the Scriptures—"whatsoever man soweth that shall he also reap" (Galatians vi, 7). Adam sowed disobedience and he and his race have reaped a terrible harvest of degradation, suffering and death. The Only Begotten sowed obedience, as prophetically expressed of him at the time of his baptism, "I delight to do thy will, O my God; thy law is written in my heart" (Psalm 40:8). Laying down his life in harmony with the Divine program was his sowing and the reaping at the resurrection was glory, honor and immortality, the divine nature. How richly Jehovah rewards every demonstration of loyalty to himself and the principles of righteousness!

Responsibility and the decision as to life eternal and death eternal, come to each member of Adam's race as soon as he is brought into a clear knowledge of the Truth. This privilege of coming to a knowledge of the Truth, the opportunity of eternal salvation, is secured to all the families of the earth, to Adam and every member of his race, through the great Redeemer's sacrifice finished at Calvary. While thanking God for the length and breadth and height and depth of his glorious provision for the world in general, we who now hear this message and heed it have the special blessing and opportunity of joint-heirship with Jesus the Redeemer in his great Messianic Kingdom work. Let us not only accept the Divine favor, but let us run with patience the race set before us, looking unto Jesus, the Author and the One who shall be the Finisher of our faith, seeking for needed aid to make our calling and election sure!

Let us continue to endeavor to walk more and more closely in Jesus' footsteps until we shall hear the sweet "Well done, good and faithful servant, enter thou into the joys of thy Lord."

The Hope of Immortality

This subject which has been so misunderstood, is convincingly and Scripturally treated in PEOPLES PULPIT, Volume 2, Number 4.

Spiritism is Demonism

Its Increasing Influence.—We Wrestle Not Against Flesh and Blood, but Against Wicked Spirits in High Places.

FOR twenty-five years we have sought to forewarn God's people and the public against the influence of the Fallen Angels, the Wicked Spirits in high positions. (Eph. 6:12). The pamphlet we publish treating this subject* has had a wide circulation. We have been much encouraged by the many reports received, showing that its influence has been widely felt for good, not only among the Lord's people, restraining them from "curious and dangerous investigations," but also among those who had been partially ensnared by the "wiles" of these adversaries—some of them "mediums."

We remind our readers afresh that the Scriptures expressly show that the fallen spirits would be held under restraint for a long time, and that those restraints would gradually be relaxed in the closing of this Gospel Age, in the lapping of the Millennial Age. The record is that they were "restrained [in Tartarus, our atmosphere] in lasting chains of darkness unto the Judgment of the Great Day." (Jude 6; 2 Pet. 2:4.) As now the "Great Day" nears, it is not surprising to watchers to note that the chains are being gradually loosened, and that these "wicked spirits" have greater liberties than ever before.

"Be Not High-Minded, But Fear."

There is still danger to those who "don't believe in spirits," and who regard as superstitious the Bible narratives of how our Lord and the Apostles cast out demons, and how all wizards, witches, necromancers and others who proposed to hold intercourse with the dead were strictly prohibited in Israel. There is more danger to the self-confident, who "dare investigate anything," and who boast "a mind of their own," than of the humbler ones who say, "Let us fear to tamper with what God has forbidden." To many of the boldly self-confident curiosity is the demons' trap. Before they are aware of it they are snared. The beginning of the trap is a bait to curiosity—a visit to a "medium," "a seance" with friends, or a "planchette" at a neighbor's home.

The Scriptures forewarn us that we are no match intellectually for the Wicked Spirits, and need to give heed to the protections afforded us in the counsels of the Lord's Word. In the end of the Jewish Age many were afflicted with evil spirits, and a considerable part of our Lord's work and that of the Apostles was referred to by the latter when reporting to our Lord—"Even the demons are subject unto us in thy name." (Luke 10:17.) So prominent is this matter in the four Gospels that they contain forty-two references to these demons—mistranslated "devils" in our Common Version.

These Are the "Strong Delusions."

The Apostle points out that in the end of this age the Lord will "send," or permit to come upon Christendom, "strong delusions," that they may believe a lie—that they all may be condemned. (2 Thess. 2:11, 12). Thank God, we see clearly that they will not be condemned to everlasting torture. Oh, no! That blasphemous misrepresentation of God's Word is one of the devices of these "Wicked Spirits," by which they would drive men away from God, by which they would blind them to his real character. But we are now in the "harvest," and the wheat must be separated from the tares, and these "strong delusions" will be permitted to demonstrate who have loved and obeyed the Lord's counsel and who, not doing this, are to be adjudged unworthy of the high rewards soon to be given to the "overcomers."

The context shows this, declaring in so many words that the "delusions" will ensnare them because "they received not the truth in the love of it." The "truth" is that the dead are dead, and cannot re-live except by Divine power exercised for their awakening from this death-sleep. This plain truth, so abundantly set forth in the Scriptures, is not relished by any except the truth-hungry. Others tell us that they do not like to believe thus; that they prefer to think of the dead as not being dead, but more alive than ever. Rejecting the plain truth as God presented it, and preferring Satan's lie, "Ye shall not surely die" (Gen. 3:4), these are easy marks for the demons who are constantly striving to perpetuate the lie which deceived Mother Eve in Eden. They will now be permitted to personate the dead so successfully as to be a "strong delusion," which "if it were possible [if the Lord did not protect them by the 'armor of God'] would deceive the very elect."—Matt. 24:24.

*What say the Scriptures about Spiritualism?—128pp., 10c.

Hypnotism and Telepathy Modern Demonism.

Spiritism cunningly feigns, for a time, that its manifestations are the exercise of human powers. Thus it gains access to the hearts of men and women who dread demonism instinctively. Gradually, however, it comes to be conceded that the spirits are at the bottom of these powers, which are at least partially "occult." For years we have been almost alone in opposing hypnotism, telepathy, etc., as Spiritism in a new form; but now no less a celebrity than Professor J. H. Hyslop, formerly "Teacher of Logic and Ethics" in Columbia University, and now a leading light in The American Society for Psychical Research, seems to concede that spirits have to do with such matters—not demons, but in his supposition "spirits of dead humans."

Prof. Hyslop is quoted in the New York "American" thus:—

"Telepathy is not a matter of thought waves. The solution is so simple as to be astounding. Messages are carried from mind to mind by the spirits. Mediumistic qualities are necessary, but, possessed of these and able to get in touch with the spirit world, telepathy should become as easy of accomplishment as the telegraphing of a message with wires.

"None but scientists should tamper with the weird phenomena of nature represented by telepathy," said Dr. Hyslop. "Every investigation should be made sanely and every experiment approached with a mind clear, impartial and prepared to weigh and balance every fact as carefully as though it were a precious gem.

"Our experiments in telepathy I regard as convincing if not wholly satisfactory in number or in the ability to repeat them at will.

"In these experiments we used Mrs. Piper, who was sent to England in care of the British Society. She was allowed to come into contact with no one not in league with the persons making the experiments. We began our experiments in long distance telepathy in the hope of eventually getting a message across the Atlantic, but failed time after time.

"Finally we scored a success. It was as remarkable as it was unexpected. The message was sent across the ocean in a way to demonstrate perfectly the possibilities of long distance telepathy. The experiment was conducted in a manner to eliminate any trace of fraud or deception. It was sent in English and delivered in Latin."

Communication With the Dead.

In an article over his own signature in the New York "World," Prof. Hyslop says:—

"That there would be great difficulties in communicating, if spirits actually exist, would naturally be taken for granted by intelligent people. The silence of so many discarnate spirits through the ages, if they exist, would be sufficient proof of that fact, as well as what we know of the difficulty of communications between living people when they have no common language as a means of it. But there happen to be additional reasons for this difficulty, and they should be mentioned in order that the layman (I ought not to mention it to the scientist) may see and appreciate the reasons why the communications take the form which they show. The first of these is the abnormal mental and physical condition of the medium, specifically to illustrate, as in the case of Mrs. Piper. But this is not the chief reason that the communications are trivial and confused, or lacking in the kind of information wanted. The reason for these characteristics is deeper still. It is that the communicator is himself in an abnormal mental condition while communicating. It may be compared to a delirious dream, or to certain types of secondary personality in the living, or even to the trance of Mrs. Piper, in some of its aspects."

Rev. I. K. Funk, D.D., "Touched."

Rev. I. K. Funk, D.D., of New York City, the widely known Methodist minister, has had some thrilling experiences with spirits and has published them to the world, asserting, however, what even Spiritualists will admit, that some of the so-called manifestations are frauds; that others are by deceiving or "lying spirits." His investigations, like those of Prof. Hyslop, show the trend of our times, and give a hint of what we may expect when shortly the whole world will turn to the investigation of Spiritism as "the only proof that the dead are not dead."

Rev. R. Heber Newton's Views.

"Discussing psychical science in an address tonight before the American Institute for Scientific Research in the home of C. Griswold Bourne, the Rev. R. Heber Newton made the assertion that the spirits of the dead communicate with the living; that telepathy is a power possessed by many men and women, and that clairvoyance is an established scientific fact. Said he in part:—

"'Clairvoyance was nothing but a will o' the wisp, but it is now a confessed power of certain organizations. Mollie Fancher, over in Brooklyn, has proved stronger than the incredulity of our savants. The belief in the existence of unseen spirits and of the power of communication with us in the flesh is one of the oldest, most widespread and most insistent beliefs of man, and it has revived strangely in our day.

"'For the first time in the history of man these powers have been scientifically investigated in our day. Already the result is that a considerable number of eminent men of science have had the courage to avow that, after allowing for illusion, fraud and every possible hypothesis of interpretation, they have been driven up to the ultimate solution of the problem—the belief in the actual communication of the spirits of those whom we call dead with the living.

"'Anyone who walks with his eyes open, ready to hear what men have to tell, will find stories pouring in upon him from men whom he cannot mistrust as liars, and whom he knows to be sane and sensible, which will stagger him. These experiences are not at all confined to the seance and the medium. Their most impressive forms occur in the privacy of the home without a professional medium present.'"—Pittsburg Gazette.

The standing of Dr. Newton in the Protestant Episcopal Church will carry a weight of influence, and is being published and discussed in every quarter.

Suggestive Facts Noted.

It does not surprise us that Spiritism, like Christian Science, is aiming for the influential. Whatever else the fallen angels may be they are "wily," cunning. The Lord's people, on the contrary, number "not many wise, not many great, not many learned, not many rich, not many noble, but chiefly the poor of this world, rich in faith."—Jas. 2:5.

A lady who has but recently come into the light of Present Truth, and who previously was a Spiritist, tells of how she had developed the "clairaudient ear," or the power of hearing the spirits when others heard nothing. (And, by the way, all should avoid everything of this kind as they would avoid a plague; they should, if approached thus, at once turn their hearts to the Lord in prayer for aid to resist the intrusion.) This woman's relatives have been interested for some years in Present Truth, and pointed out to her that her communings were not with dead friends, but with the fallen angels, "demons," and finally got her to the point of reading "Studies in the Scriptures." This displeased the "spirits," who for a time almost prevented her study by an incessant opposition, such as "Don't read that," "That's not true," etc., etc. Gradually she asserted her will, calling on the Lord for help, and we understand that now she is quite free from their intrusions.

Another case which recently came to our attention, is that of a boy of 19 years, in Eastern Pennsylvania, who is terribly oppressed by demons. One of the brethren, hearing of the case, called to see him, taking a copy of the "Spiritism" pamphlet and a copy of "The Watch Tower." The presence of the papers so aggravated the boy that they had to be removed before the brother could talk to the possessed one. The spirits having him under their control nearly set him wild until the books were removed. "The darkness hateth

"WHERE ARE THE DEAD?"

This sermon was published in PEOPLES PULPIT, Volume one, Number 3. The interest aroused, and the great demand for copies of this sermon has been remarkable. A sample copy will be mailed to any one free.

the light." We do not doubt that these evil spirits would do injury to the servants of the Truth if permitted. Evidently they are under some restraint as respects the Lord's people. Later on they may be permitted to operate through others, as Satan entered into Judas before the betrayal.

Experiences in Spiritualism.

We clip the following from an exchange, "The Prophetic News." It may serve to further emphasize the foregoing:—

"I was induced to yield my hand to be controlled by a spirit, in consequence of reading what Mr. Stead wrote in the 'Review of Reviews' about Spirit-Writing. Thus was the first step taken on this forbidden yet fascinating course. I look back on that first step and remember that I never uttered, in the perplexity that filled my mind, a prayer to God. I should have at once sought the guidance of God. Before I thought of so doing, I was seized with the desire to seek this newly-found source of help. I fear much I am not alone in being foolishly misguided by the perusal of spiritualistic literature which is now being circulated far and wide in England.

"The spirit that came and offered me his aid forbade my praying to God, assigning as a reason that I was now under special heavenly guidance, superseding the need of prayer, and that my heavenly inheritance was sure. That was strange counsel, and it was still stranger that I should have for one moment harbored it; but harbor it I did.

"But, in addition, this messenger of Satan forbade my study of the Scriptures, for I had lately commenced a methodical reading thereof. The reason given for this on the part of my evil counsellor was that the work I was now under so strong an obligation to execute, was so urgent that no time could be spared for other mental occupation.

"Under the pretence of aiding me I was now 'interviewed' by other spirits, who declared themselves to be the spirits of departed mortals. One assumed the character of what I might call ultra piety, and warned me from coming into association with and under the influence of a certain minister of the Gospel residing in the neighborhood—one who would certainly have counselled me in my perplexed state of mind with wisdom—but against him my 'interviewer' uttered base slanders. This spirit hindered me greatly by making long discourses

Of an Irrelevant Character.

"Another spirit declared himself to have been the former English ambassador to the nation of these persecuted Christians concerning whose distressing condition my heart was bleeding; and in language befitting a statesman he related his remarkable experience in the executing of his ambassadorial office. Then he desired my work to take a form which I subsequently found to be the worst under the circumstances, and that I should communicate it to an important public functionary. This was so opposed to my judgment that I could not yield assent to it.

"After this the first spirit that came to me under the garb of a guardian angel declared that the spirit of my beloved mother had been permitted to visit me for a few minutes, and that she entreated me to transmit a message to a relative residing abroad, and that, though I was ignorant of the purport of this message, she would herself guide my pen in writing it down. I took the pen into my hand, holding it loosely for her to guide it. A strong wish came upon me to see my mother's form. Then, to my great astonishment, her portrait was instantaneously and with consummate skill drawn on the paper before me. I now watched with breathless interest the writing of the message. It was traced in her well-known (to me) handwriting. Only two words were written, but they were written three times. The words written, with tremulous haste and urgency, were SAVE SOULS, and with a quick movement the pen was made to drop.

"Such a message from such a source smote my heart with its deep solemnity. But I could not bring myself to send the message. I felt it would be wrong to send it. The relative for whom it was intended was already engaged in Christian mission work, and somehow I shrank from bringing on his mind the influence of a message from whence I hardly knew. I felt a total disinclination for any further communications from spirits, and I determined to receive no more from so dubious a source. But I was not to be so easily disentangled from this net into which in an evil moment I had deliberately placed my feet.

The Spirits Betray Their Evil Intention.

"In disgust, and as if to take a plunge out of the vortex into which I had been stealthily drawn, I threw into the fire the portrait of my mother and all the spirit-writing. I would not believe that the spirit of that dear Christian—my mother—was wandering on this earth in company with others who gave me such disastrous counsels, and failed in their promise to strengthen and aid me. I even came to the conclusion that these spirits had attempted an impersonation of that departed saint, and had written that solemn message in order to induce me to believe in their celestial character and the sanctity of their intentions, that I might be induced to follow their perilous injunctions.

"To justify their proceedings they were apt in misquoting Scripture. There was a terrible mystery in this, and it filled me with dire forebodings. I then said to myself, half aloud, 'Can it be possible that there are evil spirits who have power to communicate with mortals and deceive them?'

"A spirit answered, 'Yes,' and added that they themselves would now act evilly towards me and that I was in their power to be punished, since I had sought to obtain knowledge forbidden to mortals.

"With this startling declaration they changed their character and conduct to me.

"I now believed that I had committed a sin in consulting them; but it was done in ignorance (it was a culpable ignorance, nevertheless) and with innocent intent. Surely I could trust in Divine mercy to pardon me.

"But the spirit answered my thought by declaring that the Divine mercy should not reach me, but that he would accuse me before the Recording Angel of this deadly sin—intercourse with spirits—and would call for immediate judgment!

"Let it be remembered that these very spirits by their lying deception had induced me to cease from prayer and the study of Scripture, and had declared that my heavenly inheritance was sure. They left me to execute their threat.

A Remarkable Vision.

"Soon after this a remarkable vision appeared by the permitted instrumentality of these tormentors. One night the wall at the end of my room seemed to vanish, and a large open space appeared. At one side was a dais with steps which appeared to lead up to an exalted throne, half hidden by clouds. Before the dais a number of celestial beings stood in a semi-circle, and, apart from the rest, at the foot of the dais, was a terrible form. I knew this was the 'Prince of darkness,' and I instinctively felt he was there as my accuser, and I seemed to have no advocate. This terrible vision at first seemed a confirmation of the spirit's threat, yet there was one essential difference. It was not, as they said, an avenging angel but Satan, who accused me. I wanted to reflect on this vision and the new conditions environing me, but spirit voices continually interrupted me, so that I could neither think nor pray, but only repeat to myself some such words as, 'O Lord, in Thee have I trusted; let me never be confounded.'

"I could not stop their verbal communications, their small but intensely clear voices followed me everywhere.

"The spirits told me that the torments of hell, in which I had not believed, awaited me, and that in the internal fires of the earth souls were in torment; and that the intensity of the punishment was proportioned to the guilt of the offender. They declared that I should know by experience the reality of eternal punishment that very night. The fact that I was still in mortal flesh would not impede them; there appeared to be some truth in their threat that they could cause death—or rather, the cessation of mortal existence, for they gave me an immediate and startling demonstration of their power in causing violent spasms and palpitations of the heart, while I was quite calm in mind. Indeed my imperturbable calmness caused them to remark that I was one of the bravest of mortals, but they would yet overcome me with greater terrors. But I ultimately found that they possessed no supreme power over the 'King of Terrors.' They then left me, and in the darkness and the silence of the night I waited, expectantly, believing that a terrible ordeal awaited me, for I knew that my enemies were powerful and malignant.

"The wall of my room again seemed to disappear, and I was conscious that a spirit had entered and touched me, and a voice declared that he who had entered was an administrator of justice in the infernal regions. He demanded of me if I knew

Why He Had Been Summoned to Me.

"I replied that I only knew that my enemies accused me, and that if he was the servant of God I desired him to tell me what it was the will of God that I should now do, for I desired only to know, and do that will.

"He answered in some such words as these: 'You are free; you cannot come within my province. I only punish those who will not obey God, and now I leave you.'

"I was inexpressibly thankful to be delivered from such threatening peril, and that a powerful spirit had acknowledged that Divine Power overruled in hell, and that he acted in subserviance to it.

"All these spiritualistic manifestations were far from being the phantasmagoria of dream or fancy; they too evidently belonged to the stern and abiding realities of life. They were manifestations of that great, and potent, and eternal realm of spiritual power which mortal vision may not yet behold. Throughout this ordeal I was calm, and possessed that intensification of consciousness that is aroused by tragic circumstances.

"I resolved that as I had encountered these unique and tragic conditions not from personal needs or seeking personal aims, that the result of this experience should also have a wider range of influence.

"I had more to learn and to endure. I was even to learn that my deliverance from the power of demons, like my faith, was of an imperfect character.

"The remainder of the night I passed in peace. In the morning I recommenced the study of Holy Scripture; it became to me the most important concern of my life.

"But to my great distress the evil spirits immediately returned to me with ceaseless interruptions to prevent my study. They determined to keep me from the knowledge of a full deliverance.

"They compelled me to listen to their account of an insurrection on earth against Divine power which they had long been planning, but which was ere long to be carried out. They asserted that their mighty potentate and chief had obtained the vicegerency of earth, that he was the prince of this world, and that he would subjugate it as it never yet had been subjugated to his control, and that he would raise a storm of persecution against the followers of Christ. There was, in fact, to be a new putting forth of hellish influence upon the earth.

"I was compelled to hear from these spirits the unfolding of their diabolical scheme. They brought many proofs to substantiate the fact that their power on earth was already greatly increased and was increasing. The prospects, therefore, that seemed in store for the world overwhelmed me with dismay. They asserted that their great potentate—'the god of this world' (Satan) had so subverted Christendom that at least the great ecclesiastical systems known as the Roman Greek, and Anglican churches would more entirely be subservient to him. I was inclined to disbelieve their statements. I wished that they could have been disproved, but facts appeared to corroborate them. I then for the first time observed that the Church of Rome was gaining great power, and as for the Greek Church in Russia, it was then inflicting terrible persecutions on the true followers of Christ—Christians—who would not practise idolatry.

"It was now made apparent to me that these spirits who had hypocritically proffered their aid for the persecuted Christians had themselves instigated idolatrous Churchmen to persecute them. I gathered further that the servants of the great potentate of darkness had sown error and discord freely in the other churches in Christendom, and that these would advance in error and in distance from God; that they had power to distract the attention and to deaden the perceptions of men who otherwise would

Arrest the Progress of Evil.

"The spirits then spoke with sardonic triumph of their school of materialistic philosophy and their teaching on Cosmogony as opposing that of the Book of Genesis—a system that modern science has found so acceptable as appearing to fit in with what the bowels of the earth have displayed, but which entirely leaves out of its thoughts the operation of God's hand in judgment at the fall of man, when not only man was morally and physically ruined, but that which was once pronounced 'very good' fell with the first man, so that the 'whole creation'—material and immaterial—groans for deliverance.

"A spirit calling himself Lord Beaconsfield declared that he would aid me by dictating a work of fiction that should surpass all his earthly efforts and would produce a small fortune for me, and that I should thus obtain the reputation of being a great genius by simply acting as his amanuensis, and he added the more alluring temptation to me—that the spirits could and would confer on me such knowledge and power that I myself should be considered by the world as a brilliant writer, and win fame and fortune.

"Perhaps his offer has been made to and accepted by some of our present writers of brilliant but pernicious fiction, especially those who have popularized and dignified Satan himself; some of whom I know are students of Occultism.

"One spirit professed to be the originator of such systems as Theosophy and Agnosticism. They had previously declared that 'thought-reading' was under their domination and effected by them. I gathered, generally, though it was not very clearly expressed, that mesmerism and hypnotism were likewise agencies in their hands.

The Triumph and Defeat of Satan.

"And now, as another confirmation of the ascendancy the spirits still had over me, they fulfilled their previous threat to call blaspheming demons to madden me. At their bidding these base spirits came and uttered horrible blasphemies until it seemed as if all hell was let loose upon me for a little while. Then the spirits used one last awful device to overthrow me, and nearly succeeded.

"In the midst of all these difficulties and dangers by which I was well-nigh overwhelmed, a commanding voice from an invisible spirit called me, saying words to this effect, 'That I had become so environed and besieged by evil spirits that there was no deliverance for me on earth, and that he—an angel of the Lord—had descended from heaven to bear me this command from the Lord Jesus—that I must die by my own hand to escape my persecutors, and that my soul should then find rest in heaven.' I had so strong a desire for life that nothing less than a Divine command, as I believed it, could have induced me to take my life.

"I did not question the words proceeding evidently from so high an authority. I could not conceive it possible that the spirits would command mortals to die by using the sacred name of Christ. Yet it was the device of the Devil and I fell into it.

"I was perfectly calm in my mind and determined I would obey the Divine command, and trust in the Lord. Then, in the last prayer I thought to breathe on earth, I protested to the Almighty that I took my life believing I was acting at the bidding of the Lord Jesus Christ. Thereupon I drank a poisonous draft and quickly fell into a comatose state, but I did not awake in hell or in heaven, for I was allowed to recover, though only after much difficulty and suffering.

"But whilst I was recovering, the inexorable voice repeated the previous message, upon which I seized an instrument; the only instrument at hand was a very small dagger, with which, having failed to cut my throat, I severed the temporal artery. Determined to make death swift and sure this time, I endeavored to cut another artery, and with the blood streaming from my head I fell to the ground insensible.

"Again the spirits were foiled in their intention. The noise of my fall instantly brought assistance, and I recovered. My recovery was, I might almost say, a miracle. I am convinced that God did in a very remarkable way interpose his healing hand that I might be

Physically Healed.

"But above all I was delivered from the tormenting presence and persecution of these demons. Christ, who when on earth healed those who were demonized, and 'healed all that were oppressed of the devil,' mercifully healed me; He commanded them to leave me. I recognized the supreme need of a Redeemer. I believed his Word that 'No man cometh unto the Father but by Me, and he that cometh unto Me I will in no wise cast out.' I knew of the Blood of Jesus which cleanses from all sin—of that ONE offering perfected on the Cross by which Christ has perfected His believing people. This blessed knowledge dawned upon my soul despite all the efforts of the powers of darkness to prevent me from obtaining it.

"I beg every reader of this to fly from Spiritualism. Do not play with tools such as 'Planchette,' 'thought-reading,' etc. I feel that my life has been preserved that I might use this personal experience and knowledge of Satanic power that I have passed through, and witness against the snares of Spiritualism, declare its Satanic nature, and the potency of Christ as a Deliverer from it."

The above shows something of the ingenuity and versatility of the demons To some, on the contrary, they report that there is no hell. To Swedenborg they gave visions of seven hells and seven heavens, which helped him frame a new religion to entrap honest souls. How evidently we all need to "hold fast the faithful Word." The Apostle forewarned us we should specially need this "armor" as the "evil day" draws on.

EVERY THINKING
CHRISTIAN
SHOULD READ

PASTOR RUSSELL'S
BOOKS

"Studies
in the
Scriptures"

Respecting the first volume of this work THE ATLANTA CONSTITUTION says editorially:

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the church—outside the plan of salvation, and if Calvinism be true, outside of all hope and inside of eternal torment and despair.

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love and mercy and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts that he throws a flood of light upon that seem to uncover its meaning."

* * *

The set of six volumes, cloth, 3,000 pages, is supplied by the BIBLE AND TRACT SOCIETY NO. 17 HICKS ST., BROOKLYN, N. Y., for the usual price of one such volume, namely, $2. This includes postage or expressage to your home, anywhere.

Thieves in Paradise

LUKE 23:43.—This greatly misunderstood text explained in PEOPLES PULPIT Volume one, Number 7.

Put Away All Filthiness

"Having, therefore, these promises, dearly Beloved, let us cleanse ourselves of all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—2 Cor. 7:1.

ALTHOUGH the words of our text were not addressed by St. Paul to the worldly, they would, nevertheless, be excellent advice and very profitable to all. In a general way all civilized people recognize that "cleanliness is next to godliness." In a general way the pure, the clean, are recognized as the beautiful; and impurity and filthiness are detested ever by the impure and the filthy. Outwardly at least we are in a time when water is plentiful, when soap is cheap, and when filthiness of the flesh is almost inexcusable as respects the outward man. But filthiness of the spirit cannot be touched, cannot be cleansed, with ordinary soap and water and this is undoubtedly the reason why the Lord and the Apostles have not addressed these words to the world.

"Having These Promises."

Our text tells the difference between the well-intentioned worldly person and the thoroughly consecrated Christian. The latter has heard through the Word of God certain "exceeding great and precious promises," which the well-meaning worldly class have not yet heard—heard in the true sense of hearing, in the sense of appreciating, understanding. The whole civilized world, in one sense, has the same Bible, the same Word of God, the same precious promises, but it has not appreciated these. It has not understood them. It has not accepted them and made them its own by a surrender to the Lord. The Church, on the contrary, is composed of those individuals who have heard the Lord's promises intelligently, and who have accepted those promises upon God's conditions. Those promises of God constitute the power of God, which works in the heart of each of the Church, first to will aright, and, secondly, to do, to the extent of ability, the Lord's good pleasure (Philippians ii, 13).

This is the class addressed in our text—the followers of Jesus. These have heard of the grace of God—that it is the Divine intention to bless Adam and his race through the great Mediator—the Messiah, the Christ. They have heard that Jesus left the glory with the Father and humbled himself to human nature, in order that he might redeem the human race. They have heard that the application of the merit of his sacrifice, when applied in due time, will be sufficient for the sins of the whole world, and that then the Heavenly Father will turn over the world to the Redeemer. They have learned that the Redeemer, backed by Divine authority, will put all things into subjection under his feet, will institute a heavenly Kingdom or rule in the earth, and for a thousand years reign as King of kings and Lord of lords. They have heard that when he shall thus reign, his Kingdom shall be "under the whole heavens," although the King himself will be the King of Glory on the spirit plane, "far above angels, principalities and powers and every name that is named" (Ephesians i, 21).

They have heard that his Kingdom will prevail from sea to sea and unto the ends of the earth and that eventually unto him every knee shall bow and every tongue confess allegience and obedience, and that all refusing thus to submit to that reign of righteousness will be destroyed from amongst the people in the Second Death (Acts iii, 22, 23). They have heard that this great Kingdom will not only lift up, raise up, resurrect humanity from its fallen condition, from sin and death, but that it will also bring the whole earth to the condition foreshown in the Garden of Eden, making God's footstool glorious and every way fit to be the eternal habitation of such of the human race as will be saved by that glorious Kingdom for which we pray, "Thy Kingdom come; thy will be done on earth as it is done in heaven."

But these have heard something more—something that belongs to the present time. They have heard that it is the Divine purpose to select from amongst mankind a "Royal Priesthood," to be associated with the great Redeemer in his Mediatorial Kingdom. They have heard that a call went forth to this effect eighteen centuries ago, inviting, first of all, the Jews who were ready and willing to accept this very highest favor of God—joint-heirship with his Son in the spiritual Kingdom which is to bless mankind in general by and by. They have heard that to attain membership in this Royal Priesthood means the attainment of the character-likeness of Jesus, to become copies of God's dear Son (Romans viii, 29). This implies, as its cost, the sacrifice of earthly interests. They have heard the message of the Lord, not only inviting to the glories of the Kingdom, but also informing them that the way to that crown of glory is a narrow and difficult one. They have heard the voice of the Master, saying, "Sit down first and count the cost," before you undertake such a consecration of your life, such a sacrifice of your earthly interests. "No man having put his hand to the plow and looking back would be fit for the Kingdom"—fit for a place on the Throne as a joint-heir with Christ (Luke ix, 62).

"Beloved, Let Us Cleanse Ourselves."

We doubt not that as the Heavenly Father and our Lord Jesus so loved the world as to provide the great sacrifice for sin, so St. Paul loved the world—and all others of God's people must have a sympathetic love for the world. But when we think of those who are dearly beloved by the Father and by the Son and by the Apostles and by each other, we think of the special class of consecrated saints who Scripturally are described as of no earthly sect or party, but as "The Church of the First-borns whose names are written in heaven."

These are "dearly beloved" because they have the mind of Christ, which is also the mind of the Father. According to the flesh they are not all lovely or beautiful. St. Paul elsewhere admonishes us that amongst these "dearly beloved" are not many great, not many wise, not many noble, not many rich, but chiefly the ignoble and the poor of this world. Their riches and their nobility are not of the flesh, but of the spirit, of the heart, of the new will, to which they have been begotten of God by the holy Spirit. This is surely the Apostle's thought, for, in the preceding verse, he speaks of these "dearly beloved" ones as "sons and daughters" of the Lord, children of the Almighty—hence, begotten again of the holy Spirit—"new creatures in Christ Jesus" (II Corinthians v, 17). Ah, how wonderful it seems that there should be such a class as this in the world yet not separated from the world, except by their new Spirit. These are in the world, but not of the world, as the Master declared. These have died to worldly aims and objects and have become alive toward God through the holy Spirit and through the quickening influences of God's exceeding great and precious promises given unto them. God's purpose respecting them is that they may be transferred from human nature to spirit nature—from participation with the world in the blessings coming to it to receive instead the divine nature, with the glory, honor and immortality attaching thereto, as "new creatures," sons of the Highest (II Peter i, 4).

Christian "Filthiness of the Flesh."

Having located definitely the class addressed by the Apostle, "the saints" (II Corinthians i, 1), let us note how and why it is necessary that saints should receive such an exhortation. Why should the Apostle write to saints respecting the cleansing of their flesh from filthiness? Could one be a saint and yet have filthiness of the flesh?

We reply that these saints, begotten of the holy Spirit, will not be perfected as New Creatures until they experience the "change" of the "First Resurrection." Meantime they have the treasure of the divine nature, the holy Spirit, the first fruits of their inheritance in imperfect human bodies. It is not the flesh that is begotten again by the holy Spirit, but a new mind, a new will. The will of the flesh they sacrifice. They give up all earthly rights and ambitions and accept instead the will of God, the will of Christ, the holy Spirit, that they may walk in newness of life. However, from the very beginning of their Christian experience all of these members of the Royal Priesthood, in the present life, pass through difficulties which arise from three different sources:

(1) The Adversary is in opposition to them and will do them all the harm the Lord will permit. Their protection is the Divine promise that they will not be permitted to be tempted above that they will be able to bear—that the Lord will supervise their interests so that with every temptation there will be provided a way of escape.

(2) They are in a world that is dark with sin and selfishness, superstition and ignorance of God and out of harmony with his righteousness. The world and its spirit surge about them every day, from morning until night. Its tides and currents seek to sweep them away from their resolutions of self-sacrifice and loyalty to God and righteousness. In various ways it holds out to them enchanting prospects, pleasures and riches, ease and affluence. These have their weight, even though it be known that comparatively few who follow the world's beckoning and allurements ever receive the fulfillment of the promises held out to them.

(3) The great fight of the New Creature, his closest and most persistent adversary, is his own flesh. The longings of his depraved nature cry out against restraints and insist that he is taking an unreasonable course in that he undertakes to follow the Lord Jesus, and thus to go in an opposite direction from the course of the world and at the cost of the crucifixion, the mortification, of his own flesh and his natural preferences.

In the World, and Yet Not of the World.

Thus viewed, every Spirit-begotten Christian is an object of sympathy from the Divine standpoint, and this should be their standpoint toward each other. But the world has no sympathy. The world sees not, neither does it understand nor appreciate the exceeding great and precious promises which lie behind the consecration of the "saints," "the Church of the firstborns." So much the more, each of these brethren, "dearly beloved," should have sympathy for each other, and should encourage one another, strengthen one another, build one another up in the most holy faith, and by all means, do nothing to stumble each other in the narrow way.

The great work for the Church is the good fight of faith manifested in the putting away of the filth of their own flesh and spirit. Some by nature have more filth of the flesh and spirit, more meanness, more selfishness, more natural depravity, etc., than have others. Nevertheless, "the race is not to the swift, nor the battle to the strong"; for the Lord's arrangement with each member of the Royal Priesthood is that he shall be judged according to the spirit or intention, and not according to the flesh. From the time of the Christian's consecration to the Lord he is reckoned dead as a human being and alive as a spirit being. His test or trial is not with a view to seeing whether or not he can do the impossible thing of living an absolutely perfect life in an imperfect body. His trial or test, on the contrary, is to see to what extent his mind, his will, fights a good fight against his natural weaknesses and frailties. "There is none righteous, no, not one." All the trying in the world could not prove this Divine statement an incorrect one. Righteousness of the will, holiness of heart, purity of heart, are the possibilities; for these God seeks and these he will reward in the "First Resurrection" by granting perfect spirit bodies, in full harmony with their pure hearts, their loyal intentions and purposes.

How to Put Away Filth of the Flesh.

If it is impossible for the New Creature to perfect the flesh, what does the Apostle mean by urging the saints to cleanse themselves from the filth of the flesh? He means that we should not, as New Creatures, be discouraged and say that, because we cannot hope to attain perfection in the flesh, therefore we will make no endeavors in that direction. He wishes us to understand that it is the Lord's will that we fight against the weaknesses of the flesh with a two-fold purpose:

(1) That we may gradually cleanse ourselves—gradually become more and more what the Lord would have us be and what we should like to be ourselves.

(2) Additionally, this fight against sin in the flesh will make us stronger and stronger as New Creatures, in the spirit of our minds. It is this firmness, this determination, this positiveness of the New Creature against sin and for righteousness that God desires. Those who develop it are called "overcomers," and all of their experiences in these trials and battlings against the world, the flesh and the Adversary, are designed to make them "strong in the Lord and in the power of his might." Their experiences are so ordered and directed as to lead them to more and more of faith in God and obedience to him. In order to be acceptable, they must reach the place where they love righteousness and hate iniquity—inequity.

Christian Filthiness of Spirit.

The word spirit in the Bible and in ordinary language is used in a variety of senses. In our text it does not signify that the saints, as spirit beings, are filthy and need cleansing. Quite to the contrary, the New Creature, begotten of the spirit, is holy, pure. But as the New Creature must use the body of flesh until it receives the New Body, so it must use the brain or mind of the flesh wherewith to do its thinking and reasoning, until that which is perfect shall be attained in the "First Resurrection." The Apostle's meaning, therefore, is that the saints should not only put away filthiness of words and actions, and all sympathy with impurity of every kind, but that their minds (their thoughts) also should be pure, should be cleansed of everything not fully in sympathy and accord with the mind of Christ. Nor are we to suppose that this work is purely God's work in us. It is his to forgive the sins of the past. It is his to cleanse us from all condemnation of the past. It is his to cover through Christ all of our unintentional blemishes. It is his to encourage by his promises. But it is ours to show our loyalty to the principles of his Word and character by putting away, to the extent of our ability, all filthiness of the flesh and spirit.

INTERESTING SERMONS.

Some of the Interesting Topics published in previous issues of Peoples Pulpit are as below. In ordering please do so by volume and number.

Vol. I., No. 3.
"Where Are the Dead?"
"Forgivable and Unpardonable Sins."
"What Say the Scriptures Respecting Punishment?"

Vol. I., No. 4.
"Rich Man in Hell."
"In the Cross of Christ We Glory."
"Hosanna! Hosanna!"

Vol. I., No. 6.
"Liberty! Liberty! Liberty!"
"End of the Age Is the Harvest."
"Length and Breadth, Height and Depth."

Vol. I., No. 7.
"Thieves in Paradise."
"Christ Our Passover Is Sacrificed."
"The Risen Christ."

Vol. I., No. 8.
"Foreordination and Election."
"The Desire of All Nations."
"Peace, Be Still."

Vol. I., No. 9.
"Sin's Small Beginnings."
"Paradise Regained."
"The Coming Kingdom."

Vol. I., No 10.
"Sin Atonement."
"Spiritual Israel—Natural Israel."
"The Times of the Gentiles."

Vol. II., No. 1.
"Gathering the Lord's Jewels."
"Thrust in Thy Sickle."
"Open Letter to Adventist."

Vol. II., No. 2.
"Weeping All Night."
"Every Idle Word."
"Refrain Thy Voice from Weeping."

Vol. II., No. 3.
"What Is the Soul?"
"Electing Kings."
"Do You Know?"

Vol. II., No. 4.
"The Hope of Immortality."
"The King's Daughter, the Bride, the Lamb's Wife."

Vol. II., No. 5.
"Calamities—Why Permitted."
"Pressing Toward the Mark."
"Christian Science Unscientific and Unchristian."

Vol. II., No. 6.
"Our Lord's Return."
"The Golden Rule."
"The Two Salvations."

The Bible Students Monthly

International Bible Students Association, *Publishers.*

VOL. II — NEW YORK CITY — No. 8

The Necessity for Messiah's Kingdom

"Times of Refreshing shall come from the Presence of the Lord, and He shall send Jesus Christ, who before was preached unto you."—Acts 3:19-21.

RESPECTING two matters there can be no question:—

(1) That the early Church thoroughly believed in a Millennial Kingdom, hoped for it, prayed for it—"Thy Kingdom come; thy will be done on earth as it is done in heaven."

(2) It is equally certain that today the doctrine of the Millennium is tabooed as "out of date"—out of harmony with the views of the Higher Critics and Evolutionists, who are filling practically all the chairs in our colleges and the majority of the pulpits of Christendom.

What has led to this radical change on the part of the religious wise men of all denominations? Have they taken a step in advance or are they departing from the path—from the teachings of the inspired Word of God? That they have left the Word of God, that they make light of it, that they profess far more wisdom and ability than the writers of the Bible and a higher intellectual inspiration than they, is indisputable. The question for us is, Will Christians in considerable numbers follow these leaders away from God, away from all Divine revelation? Will we put our trust in literary princes who claim the right to instruct the world, not by Divine appointment or authority, but by virtue of their large amount of self-esteem?

The present day concept of the Church of Christ is that God planted it amongst men as leaven in a batch of dough with the intent that it should propagate itself until the entire mass would be leavened. But the Bible, apostolic concept of the Church's message is the very reverse of this—that it is planted in the world, not with a view to converting the world, but on the contrary to keep itself separate from the world and to draw to itself "As many as the Lord your God shall call" of the pure in heart—to sacrifice earthly interests for Divine interests, unto death, and later, by the First Resurrection, to enter into the heavenly glory of the Redeemer as his "Bride," his "Wife," his "Joint-Heir" in the Kingdom glory and the Kingdom work. And the work of that Kingdom is set forth to be the "blessing of all the families of the earth."

The two views are so radically opposite that none should confuse them in their minds. If one is right, the other is wrong. If one is Scriptural, the other is unscriptural. The safe, the proper, the right course is to go back and take up afresh the doctrine of the Millennium—the doctrine that the faithful of the Church now being tried and tested will constitute the glorious Kingdom of God's dear Son after their change from earthly to spirit conditions in the "First Resurrection" (I Corinthians xv, 42-44).

The Laymen's Movement.

God bless the sincere-hearted connected with the Christian Endeavor and Epworth League and Students' Missionary League and the Laymen's Movement, all intent on "Storming the world for Jesus." We bear them witness that they have a zeal for God which we greatly admire and would encourage. But their zeal is "not according to knowledge," and is therefore considerably misdirected. To any one of logical mind, who will reason from statistics, the thought of converting the world by singing a few rousing hymns or holding a few enthusiastic meetings for the collection of money! money!! money!!! would be childish. We do not despise childishness. We have all had our share. But we all should say with the Apostle, "When I was a child, I spake as a child and understood as a child; but when I became a man I put away childish things" (I Corinthians xiii, 11).

"Christian people have been fooling themselves long enough!" Yes, it is as absolutely irrational to think of converting the world, as it is unscriptural to believe that God ever gave us that impossible commission. The United States Census reports show that there are twice as many heathen today as there were a century ago. The word heathen carries to many a very wrong impression. Many noble-hearted Christians have gone as missionaries to the heathen wholly unprepared for what they met—intelligent reasoning ability, etc. They found that the heathen were full of questions, logical questions, too, which they as Christians had never thought of, and which they were wholly unprepared to answer. Comparatively few of the missionaries are able to hold their own in argument with intelligent people in India, China and Japan. There is no hope of their converting those people. There is more danger of their losing their own faith in the Bible, because of their misapprehension of some of its teachings—respecting the mission of the Church, the hope of the Church and the hope of the world!

Missionaries are thus handicapped! Full of commendable zeal they leave our shores to tell the heathen that their forefathers have gone to eternal torment and that they are going there, too, unless they accept Christ. It is a rude awakening to be asked where hell is; and why God should have condemned them and their forefathers to such a horrible eternity; and how this could be true and yet he be a God of pity, compassion, Love; The heathen ask, Why the different denominations—the different theories of the terms of salvation—by Water, by Election, by Free Grace, by joining the Church, etc.? The missionary, wholly unable to answer the adult native, gathers children about him, starts a school and does all he is able, perhaps, to justify his presence in a foreign land—helping the sick and doing many other acts of kindness which are very commendable, whether from a religious or humanitarian standpoint.

Preach the Gospel to All Nations.

Our Lord's instruction was that his people should preach the Gospel in all the world for a witness—not to convert all the world, but for a "witness" to all the world. The mission of the Gospel is to select the Kingdom class, a "little flock." The first opportunity to become members of this Royal Priesthood was offered to the Jews and, after the gathering of a remnant from them, and after their national rejection, the message was to go to the whole world irrespective of national lines, boundaries or language—anybody, everybody having the "hearing ear," was to be instructed respecting Christ and the opportunity of becoming his disciples by a full consecration of mind and body, time and talent, even unto death. These were to be promised the reward of a share in the First Resurrection, to be members of the Royal Priesthood which, during the Millennial Kingdom of Messiah, will bless all the remaining families of mankind—all the non-elect.

We are not complaining about the failure to convert the heathen! We are not faulting the missionaries! We are taking the Bible stand that all of God's purposes are being accomplished; that God's Word is accomplishing "that whereto it was sent" (Isaiah lv, 11); that it was not sent to convert the world, but to gather an "elect" sample or "first-fruits" from all nations (Revelation xiv, 4). Let civilizing influences continue in heathendom, as well as in Christendom. But let all Christians, missionaries and others, know assuredly that their labor is not in vain if they are seeking for the Lord's jewels to the best of their ability. I am in touch continually with laborers in India and Africa and well know that the pure Gospel of Christ is not greatly affecting their teeming millions. But the Gospel of the Kingdom is seeking out, blessing, sanctifying, happifying, encouraging some, here and there; some, who have ears of faith to hear, eyes of faith to see, and obedient hearts to obey the "call" to suffer with Christ and by and by to reign with him for the effectual blessing of all the families of the earth, by uplifting the willing out of their present conditions of sin and degradation and death.

The Kingdom a Necessity.

We have shown the value and necessity for the doctrine of the Kingdom —that all Christians who would hold fast to their Bibles as a faith-anchor and who would make progress in their study of the Word and be co-laborers with God in the gathering of "the elect" need to see that the elect only are now called to be heirs of the Kingdom for which we pray, "Thy Kingdom come." They need to see that that Kingdom is God's provision for the future blessing of the non-elect. They need to see that the Bible does not teach, as many of them suppose, that the saints are called of God to sit in the heavenly balcony and look over at the non-elect in eternal anguish, and hear their cries.

Next let us note that the Kingdom itself is an absolute necessity for the world, according to the statistics of the worldly-wise. Many c llege professors and D. D.'s are inclined to speak glibly of the Second Coming of Christ being far in the future—"fifty thousand years yet," say some. But evidently these learned gentlemen have not used their educational advantages in connection with such statements. Any school boy can figure up what the population of the earth would be one thousand years from now, taking the present population as per the census at sixteen hundred millions and the ratio of increase as shown by the census reports at 8 per cent in ten years. The total would show 3,375,325,000,000 population for the year 2900 A. D.—more than 2,000 for each person now living.

What would humanity do if the earth were crowded to that extent? Where would the necessary food, fuel and clothing be found? Computing all the tillable portion of the earth at twenty-five million square miles or sixteen billion acres would give but one acre for the support of two hundred and ten people, or less than five square yards each. At the close of a second such period, 3900 A. D., at the same rate, there would be ten persons for each square foot of standing-room. In other words they would stand fifteen deep on each other's heads. What shall we think of the wisdom that tells us that the Millennium is fifty thousand years off? The answer is found in Isaiah's prophecy (xxix, 14).

Are we asked how the Millennium if at once introduced would avert the difficulties of the first statement, two hundred and ten people for each acre of the habitable earth? We reply that the Scriptures clearly intimate that the rapid increase of our race is associated with man's fallen condition; as our Creator declared to mother Eve after her disobedience, "I will greatly multiply thy sorrows and they conception" (Genesis iii, 16).

The Earth Shall Yield Her Increase.

The Scriptures also intimate that with the return of humanity towards perfection the average increase will be less, and that eventually the human family will come to the condition where there will be neither marriage nor giving in marriage, and where sex conditions will be lost in a uniform standard of humanity embodying the qualities at present displayed in the two sexes. Further, God's promise for the Millennium is that under his blessing the earth will yield her increase and the waste places be reclaimed, springs breaking forth in deserts. Furthermore, recognizing the Divine power in connection with the matter we can readily see how vast continents can be raised in the Atlantic and in the Pacific Oceans. But aside from these miracles which properly enough could accompany the Millennial Kingdom of Christ, what can the world who ignore the Bible expect? In other words, what shall they expect who claim that the present order of things is to continue, saying, "All things continue as they were from the beginning of the world?" (II Peter iii, 4).

Some may inquire, What about the resurrection of the millions who have died? We reply that the world has been only gradually working up to its present dense population. The people living in the world for the past six thousand years, according to what we believe is reliable evidence, would number altogether about twenty thousand millilons. But more than twice that number could be buried in the State of Texas in separate graves and more than eight times that number could find standing room in Texas, as a school-boy with his pencil could readily demonstrate.

But we need not look a thousand years ahead. The world will find itself in great trouble very shortly unless the Kingdom be ushered in. Already there is a shortage of timber. What would be the condition of things one hundred years from now? Already our capitalists are buying up the coal deposits on speculation, realizing that its rapid consumption is making it more valuable every year. Already geologists are calculating the number of tons of coal not yet mined and telling us that with the present average of increase in the consumption of coal the entire supply of the world will be exhausted in less than two hundred years. What will be the price of coal as the vanishing point is neared, and how will mankind do without it, and without wood for fuel unless the Millennium come promptly with its miraculous provisions?—the taking of fuel from our atmosphere, and from water, by methods which will, no doubt, be simple, when mankind come to understand them fully, but which at present are so expensive as to be of little service.

Other scientific men have been studying the increase of insanity and telling us that increase in this direction is terrific. Some have estimated that in less than two hundred years the entire world, at the present rate, will be insane. How opportune it would be for the Millennial Kingdom of the great Life-Giver to be ushered in with its uplifting influences, mental, moral and physical!

The Bible Students Monthly

PUBLISHED AT
82 BEEKMAN ST., NEW YORK CITY
C. W. HEK, Editor.

DIVINE WORSHIP EVERY SUNDAY
BROOKLYN TABERNACLE, 13-17 Hicks St.
3 P. M. and 7.30 P. M.
SEATS FREE NO COLLECTION YOU ARE INVITED

Ministers of the Peoples Pulpit Association tender their services at funerals free of charge. They also invite correspondence from those desirous of obtaining Christian counsel.

WHAT IS THE SOUL?

A postal-card request will secure for you a free copy of Peoples Pulpit, in which this interesting subject is treated in a manner that will satisfy the most exacting.

Jonah in the Belly of Hell

"I cried by reason of my affliction unto the Lord and He heard me; out of the Belly of Hell cried I." —Jonah 14:2.

SOME, intent on disproving as much as possible of the Bible, have attempted to make light of Jonah's experiences, claiming that there was no fish in the world of such capacity as could swallow a man entirely. We are to remember, however, that the Scriptures do not say that it was an ordinary whale that swallowed Jonah, but rather they specifically declare that God "specially prepared" a great fish for the occasion. Nor is this all. We have our Lord's own testimony to the truthfulness of the matter, and whoever denies either his truthfulness or his intelligence is thereby denying also his Messiahship and repudiating him as a Savior, because neither a falsifier nor a dupe could possibly be recognized as the great Redeemer and Savior, the Sent of God, the Messiah.

Additionally our Lord informs us that the Jonah incident was in the nature of a type, especially designed of God to foreshadow the fact that Jesus himself would be dead for parts of three days and arise from the dead on the third day, even as Jonah was buried alive for parts of three days and on the third day the great fish vomited him upon dry land. There is nothing difficult about the narrative to one who has proper faith in God. To those who have not faith, nothing connected with Divine revelation is reasonable, commendable or satisfactory. Let us maintain our stand with those who hold fast to, and hold forth for others, the Word of Life.

The Belly of Hell Described.

But what have "the belly of hell" and the poor soul crying from it to do with the story of Jonah? Jonah was in the belly of hell and his cry unto the Lord from there constitutes our text. When a boy I heard this text, and my imagination conjured up what hell was like and especially what the belly of hell, or what I supposed the middle part of it, was like. I had the opportunity of looking into blast furnaces through what is called the glory-hole or peep-hole. There I noted that the center of the fire was at white heat. I tried to imagine people in such a condition in the very middle or belly of hell. I could not imagine how they could survive such an experience a single moment, let alone for all eternity. I sought theological expositions of the matter and learned that some theologians of the hoary past, admitting the destructive effect of fire, claimed that God would specially vitalize all the poor creatures consigned to this torment, so that they would never die, but would keep on suffering forever and forever and forever, untellable tortures. I found that other theologians explained that those consigned to such a fiery ordeal would gradually become adapted to it and assume an asbestos-like shell which would measurably protect them from the fire. But these theologians went on to explain that, wishing them to suffer horrible tortures, God would scale off the asbestos shell, causing them to suffer still more excrutiatingly every time the operation was performed. As a child I tried to imagine that this was the just dessert of sinners, and that the Heavenly Father was really kind and loving —that he did not give them worse, though I could not think of anything worse that they could suffer.

"When I was a child, I spake as a child; but when I became a man, I put away childish things" (I Corinthians xiii, 11). I asked for the proof that anybody could endure such sufferings and yet live. I asked for the proof that our God is as unsympathetic as any devil could be. My mind rejected as irrational the whole proposition. I said: The God whom I shall worship must be a greater being than myself—greater than any human being, not only in power to execute his will, but also in wisdom to make a wise arrangement for his creatures, and also perfect in justice to do to them as he would have them do to him, if he were the creature and they the God. He must also be perfect in love, the noblest feature of any character. I said to myself: Such must be the God who was the Creator of our race, for he has produced in humanity certain degrees of these various qualities and he could not give to man what he does not himself possess, nor can we suppose that he would create man with more justice, wisdom, love and power than he himself possesses. To that great God I bowed my heart and mind and every power that I possess. To him I still bow, and give thanks that by his grace I have come to see his character, his Plan and his Word more clearly than in the past. I thank him that now I can see in what way ultimately Jesus will be the "Light of the world"—not merely the Light of the Church (John viii, 12).

In abandoning the doctrine of eternal torment my disposition was to abandon the Bible also, because I believed that the Bible was the foundation of the irrational theory which had pictured God to my mind as a demon of the worst imaginable type. But, thank God, dear friends, the Lord heard my prayer for light, for knowledge respecting himself. After I had made a search of heathen creeds, as well as those of Christendom, and had found them all illogical, unreasonable, unsatisfactory, I turned to the Bible again, saying, Perhaps I have not done the Bible justice; perhaps I have unconsciously attributed to the Bible the teachings of the creeds. Perhaps I have read it through colored spectacles. Praying to God for guidance I took up Bible study in a very different way from previously. I began to study the Bible as I should have done at first—without reference to any of the creeds. I began to let God teach me. I ceased to say, It reads, **"Thus,"** but it must mean otherwise. It says, "So and so," but cannot mean that, but the reverse. In other words, I ceased to try to teach God and endeavored to be taught of God through his Word, guided by his holy Spirit.

International Bible Studies.

That was thirty-eight years ago. Under the Lord's blessing I found the Key to the interpretation of the Scriptures —not because of ability, but, I believe, because it is now due time for the Bible to be understood—in the closing of this Gospel Age and the dawning of the Millennial Day. Having found the Key and used it myself I have spent my best endeavors since to put the Key into the hands of God's consecrated people the world over. I have nothing to boast of, dear friends, but have much to be glad for. First, I am glad on my own account with a joy unspeakable, that now I know my Heavenly Father and can have confidence in him and can have love for him as never before. I am thankful that, to some extent, I have been enabled to convey similar joys, similar blessings, to others of his dear people of all denominations in all parts of the world. The Lord has gradually enlarged my opportunities year by year. I am not building a sect—not making a new denomination—not founding a Church! We have had too much of that sort of thing already. Not only have we Wesley's Church and Calvin's Church, etc., etc., but it has become the custom for each minister to be spoken of as the proprietor of the Church; as, for instance, The Reverend Dr. A.'s Church. It has become a custom, too, for the preachers to speak of the people as "My people," "My Church." This is all wrong. I wish to have neither part nor lot in it. I have no Church, and wish for none. There is but the one Church—the Church of Christ—"the Church of the Living God"—"the Church of the First-Borns, whose names are written in heaven." That Church includes in its membership every true saint of God who trusts in the merit of Christ and seeks to walk in his footsteps. Whatever earthly systems such may be identified with are without Divine authorization. Their standing in God's sight is merely because of their identification with Christ as "members of his Body."

In God's providence I was led to publish six volumes of "Studies in the Scriptures," or Bible Keys. These were taken up by the Bible and Tract Society, and published at cost price, to enable all of God's people everywhere to procure them. They are now published in ten of the most prominent languages. The first Volume, "The Plan of the Ages," has passed the three million mark. I have received not one cent of royalty. My life is a very simple one. My expenses are small. I accept no salary and take up no collections. Voluntary donations from those who have been blessed by my labors supply my needs and the surplus goes to the Bible and Tract Society for the general forwarding of its work—"The Promulgation of Christian Knowledge."

Each earnest Christian who obtains the assistance of these Bible Keys and enters into the treasures of God's Word and becomes rich himself in spiritual knowledge and in joy and peace of heart, is glad to call the attention of others to these Bible Keys. Thus the International classes of Bible Students of all denominations in all parts of the world are springing up and a blessed light, we believe, is going forth from these, assistful to all who love righteousness and hate iniquity. Although I am the regular Pastor of the Brooklyn Tabernacle congregation, there are several assistants and I am privileged to speak to thinking Christians of various parts of the world, especially in the United States. Only the Lord knows how I thank him for this privilege of service, and for the still larger opportunity afforded me through the columns of some of the principal newspapers of the United States.

My sermons are handled by a Syndicate, and I am advised that now they appear in over nine hundred newspapers, aggregating a circulation of eleven million copies, or, according to newspaper count, fifty-five million readers. All of these dear people of every denomination who do any thinking at all, I am sure have had similar difficulties to those which I experienced—difficulties in appreciating how our Heavenly Father could be a good Father, a good God, a loving Creator and yet provide for his human creatures such terrible destinies as all the creeds of the "dark ages" set forth. There is not a thinking Christian in the world who does not need the correct understanding of the Bible in order to be able to stand in the evil day that is upon us. All need to give heed to St. Paul's words, "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand" (Ephesians vi, 13). Our day is a blessed one in respect to its wonderful opportunities and privileges, but it is an evil one in the sense of being a time of great trial and testing of faith to Christendom.

Thinking minds are rejecting the doctrine of eternal torment and generally at the same time rejecting the Bible and denying that it is the inspired Word of God. These dear friends are stumbling into infidelity and think that Higher Criticism and Darwin's Evolution theory are new light. What they need is to see that the true light is in the Bible and that, wearing our grandfathers' spectacles, we misread the Word of God and wrested it to our own injury and to the loss of our peace of mind and fellowship with the Father and with the Son.

The Key to the Scriptures.

Whoever gets the proper understanding of our text has in his possession the Key to the Bible. If he will use it, passage after passage will open for him and the whole Word of God becomes a new and glorious revelation of Justice, Wisdom, Love and Power Divine. Jonah was in the fish's belly—he was buried alive. It is this that is referred to in our text. The words "hell-belly" signify grave-belly or belly-grave. The context shows all this, telling us additionally that sea-weeds were wrapped about the Prophet's head and that God heard his prayer and delivered him from the hell-belly, or belly-grave, on the third day, by causing the fish to vomit him up. If you have a reference Bible note that in the margin there is a reference to the words of our text, saying, "Hebrew, the grave." Ah! says one, The translators merely made a mistake and translated it "hell" when they should have translated it "grave." Yes, I answer, and they made the same mistake in every case in which they used the same word "sheol" throughout the Old Testament. As it is, "sheol" is translated "grave" more times than it is translated "hell" in our Common Version; but it should be translated "grave" every time. There we have the Key to the Bible. The hell of the Bible, the penalty for sin, is death, the grave, the tomb. It is not an everlasting hell, for special Scriptures declare that "sheol" (hell) shall be destroyed. "I will ransom them from the power of the 'grave' (sheol); I will redeem them from death; O death, I will be thy plagues; O grave (sheol, hell), I will be thy destruction" (Hosea xiii, 14). St. Paul quotes this prophecy in conjunction with his great discourse on the resurrection, "O death, where is thy sting? O grave (hades) where is thy victory?" (I Corinthians xv, 55).

Christ Died for Our Sins.

We see, dear friends, what our dear Redeemer suffered on our behalf to release us from the penalty for sin. He did not go to eternal torment for our sins. He did go into sheol, into hades, into the grave. "Christ died for our sins, according to the Scriptures" (I Corinthians xv, 3). Thus God has provided for the resurrection of the dead —all mankind, "both of the just and of the unjust." The just are the Church, the saints. The unjust include all others. The blood of Jesus will avail for the release of every member of the race from the great penalty of death. Now it operates under a special call to the saintly few who are invited to become joint-heirs with the Redeemer in his great Kingdom which shortly is to bless all the families of the earth—not only those then living, but also all who have gone down to the tomb. The general resurrection will not be an instantaneous one, as in the case of the saints. It will be a gradual one in two senses:

(1) All will not come forth at once, but as the Apostle declares, "Every man in his own order," company or band (I Corinthians xv, 23).

(2) It will be gradual in the sense that the awakening from the tomb will be but the beginning of the resurrection of the world. During the thousand years of Christ's reign all who will give heed to his instructions and assistance may rise gradually—up, up, up—and by the close of the Millennium they will reach the full perfection and image of God lost by Father Adam through disobedience. The unwilling, those rebellious after the light has fully come upon them, will be destroyed in the Second Death, from which there will be no recovery. They will perish as the brute beasts.

Thieves in Paradise

Luke 23:43.—This greatly misunderstood text explained in Peoples Pulpit, Vol. I. No. 7.

Send post card for free sample.

"WHERE ARE THE DEAD?"

This sermon was published in PEOPLES PULPIT, Volume one, Number 3. The interest aroused, and the great demand for copies of this sermon has been remarkable. A sample copy will be mailed to any one free.

What God Requires of Us

"What doth thy God require of thee, but to do justly, to love mercy, and to walk humbly with thy God?"— Micah 6:8.

ARE the words of this text true? Is it possible that the true religion of the Bible demands nothing more of us than is expressed in this text? What about the Jewish Law? What about its sin-offering, its burnt-offering, its thank-offerings? What about the ten commandments? What about the digest of those commandments approved by our Lord Jesus, "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy being, with all thy strength; and thou shalt love thy neighbor as thyself"? What about Church attendance? What about our responsibilities to our families? To the Church? To the poor? What about study of the Bible to know God's will? What about our responsibility for the heathen? What about baptism and the Lord's supper?

Indirectly, dear brethren, all the matters included in our questions and many more are included incidentally in the provisions of our text. Sometimes a whole sermon is preached in a few words. No one will dispute the reasonableness of the Divine requirement as stated in our text. Our Creator could not justly or with self-respect ask less than this of his creatures who would enjoy his favor. The interests of all demand that these principles should be required of every creature permitted the enjoyment of Divine favor to the extent of eternal life. Whoever fails to come up to these conditions would thus evidence his unworthiness of life eternal; his prolonged existence would merely be a prospering of sin and a menace to the happiness and righteousness of others.

But now let us see the scope of this Divine requirement, whose justice we have already acknowledged. We note the natural division of our text into three parts:

(1) Doing justly;
(2) Loving mercy;
(3) Walking humbly.

The requirement of justice in all our dealings with our fellows, commends itself to every rational mind. It includes the whole Law of God. A brief statement of that Law which had our Lord's approval reads, Thou shalt love the Lord thy God with all thy heart and all thy mind, all thy being and all thy strength; and thou shalt love thy neighbor as thyself. On these two propositions hang all the Law and the Prophets. It is but just that we should recognize our Creator as first; that we should glorify the One who gave us our being and all the blessings that come therewith; that we should be obedient to his righteous requirements that make for our own happiness and that of others. It is also but right that we should recognize the rights of others, as we would have them recognize our rights. The Golden Rule is the barest of justice. Not a hair's breadth less would come within the requirements of our text, Do Justly. "Come, then, let us reason together": How many of us do justly in all of life's affairs—in our relationship to our God and to our neighbor?

Begin at home. Let each one criticise his words and his deeds toward his parents; toward his children; toward his brothers; toward his sisters; toward husband; toward wife. Do we in all of our relationships of life treat these who are so near and so dear to us according to the standards of justice, according to the Golden Rule? Do we do toward them as we would have them do toward us? If not, after making a beginning with the Lord, striving to render to him our homage and obedience, let us closely scrutinize every word, every act of the home life and see to what extent these can be improved upon and made more nearly just. The majority of people, we feel sure, will be surprised to know how unjust they have been toward those who are of the very nearest and dearest of fleshly relationships.

Follow the matter up and consider the justice or injustice of your words and deeds in daily life with your neighbors and daily associates. Do you invariably speak to them in the same words and with the same tone and gesture that you would approve if they were in your place and you in theirs? In matters of business do you drive a closer bargain with them than you would think just for them to make with you? Or, on the other hand, do you ask of them higher prices for the services or materials you furnish them than you would consider just and right if you were the purchaser and they the venders? Do you watch your chickens that they do not commit depredations upon your neighbor's garden as carefully as you would wish your neighbor to watch his chickens as respects your garden, if you had one? Do you blow no more tobacco smoke in the face of your neighbor than you would like to have him blow in your face? Are you as careful about wiping your feet when entering his house as you would like him to be when entering your house? Do you treat all men, women, children and animals as kindly, as gently, as properly every way as you think would be just and right if you were in their place and they in yours? Do you speak as kindly of your neighbors as you would have them speak of you? Or do you hold up their imperfections to ridicule, as you would not like to have them hold up yours? Do you guard your tongue so that you speak only things you would think proper for your neighbor to speak respecting you, if you changed places?

Simple Justice—Nothing More.

Do you not begin to see, dear friends, that what God requires of us is much beyond what the majority have been rendering? Do you stand appalled and tell me that it would be impossible to live fully up to that standard? I agree with you. And St. Paul agrees, saying, "We cannot do the things which we would." The Scriptures again agree and declare "There is none righteous, no, not one. All have sinned and come short of the glory of God."

What shall we do? Shall we say that because we are unable to live up to our own conceptions and standards of justice we will make no attempt to do so, but abandon those standards entirely? God forbid. We are weak enough and imperfect enough as it is. To ignore our best ideals of justice would be to take off all the brakes and permit the downward tendencies of our depraved natures to go rapidly from bad to worse—to carry us further and further from God and the standards of character which he approves.

What Would Be the Use?

Suppose we do our very best daily to measure up to our highest conceptions of our God-given ideals and standards, would God accept of this and count us worthy of his favor and of eternal life? Surely not. The Law of the Lord is perfect. Justice is Justice. Not the hearer of a law, not the well-wishing, receives the reward, but the doer, the obedient! Here, then, we find ourselves in difficulty. With our hearts, our minds, we approve God's Law and desire to be obedient to him, but find, as St. Paul says, that many things we wish to do we fail to accomplish; and many of the things we do not wish to do we cannot avoid. "We cannot do the things that we would." We approve the excellent demands of God's Law. We disapprove the imperfections of our own flesh. Like St. Paul, we cry out, "O wretched man that I am! who shall deliver me from this dead body?"—this body that is imperfect through inherited sin and weaknesses? With our minds we serve God's Law and approve it; but with our bodies we come short. What is our hope? How shall we be delivered? Can we prevail upon God to change the reasonable requirement of our text so that it shall read, What doth God require of me but to will justly and do imperfectly? We cannot hope for such a change in the Divine Law. Are we then hopeless as respects Divine approval and eternal life? (Romans vii, 17-24.)

The Hope of Immortality

This subject which has been so misunderstood, is convincingly and Scripturally treated in Peoples Pulpit, Volume 2, Number 4.

Send post card for free sample.

The Gift of God Is Eternal Life.

In our moment of perplexity we hear God's message "speaking peace through Jesus Christ our Lord." The message of peace is that what we could not do for ourselves in the way of lifting ourselves up to Divine approval God has provided shall be done for us through our Lord Jesus Christ. Our failure to keep the Law marks us as unworthy of eternal life, and worthy of the wages of sin—not eternal torment, but death. God in mercy concluded to offer us eternal life as a gift—because of our not actually meriting it under his legal requirements. Thus we read, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans vi, 23). What we could not obtain legally under the Divine requirements God proffers to us as a gift. But the gift is a conditional one as expressed in the words, "through Jesus Christ our Lord." Only those who accept Jesus Christ as "the Way, the Truth, and the Life" may have God's gift of eternal life. Hence it will be seen that it is wholly a mistake to suppose that the heathen at home or abroad can get eternal life, the gift of God, in ignorance of Christ. All the Scriptures confirm this and declare not only that we cannot save ourselves by obedience to the terms of God's Law, but that "there is none other name under heaven given among men, whereby we must be saved"—through faith in his name—through faith in his blood (Acts iv, 12).

But how is this done justly? and, why does God so limit his gift of eternal life?

God's Law represents himself and cannot change. He cannot require less than perfection. To do so would be to fill the Universe to all eternity with depraved and imperfect beings. God has a higher plan than this and declares, "As the heavens are higher than the earth, so are my ways higher than your ways" (Isaiah 55:9). He explains that his ultimate purpose is that there shall be no imperfect creature in all his Universe. All whose hearts are loyal to him and the principles of his government shall be perfected, and all others shall be destroyed in the Second Death. Thus, eventually, every knee shall bow and every tongue confess to the glory of God. Then every creature which is in heaven, and on the earth, and such as have been under the earth, shall be heard, saying, Blessing, and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb forever (Revelation v, 13).

You Are Bought With a Price.

Possibly God could have arranged some other way of dealing with sin and sinners which would not have required the death of Jesus as the Ransom price, the purchase price, the redemption price for sinners. But the fact that this method was adopted by our great Creator assures us that no other method would have been so wise, so just, so beneficial. No other method would have so fully demonstrated God's Wisdom, Justice, Love and Power.

In brief, then, God's arrangement is that all of his human creatures shall have opportunity of full return to harmony with himself, provided they wish to do so, provided their hearts, their wills, are fully responsive to the letter and spirit of his Law—the requirements set forth in our text. God has provided in Jesus for the satisfaction of Divine Justice as respects all of the condemned race who desire to return to his favor.

We agree with all the orthodox creeds of Christendom that only repentance from sin and an endeavor to put it away from our thoughts and words and deeds, combined with faith in the Redeemer's sacrifice and a full consecration of heart and life to do the Father's will—nothing short of this attainment will gain the salvation which God is now holding out to mankind. To such the Apostle explains that the righteousness, the full demands of the Law of God, his full requirement, "is fulfilled in us who are walking not after the flesh, but after the Spirit" (Romans viii, 4). From the moment of our consecration and begetting of the holy Spirit God deals with this class as with sons. He trains them in the School of Christ, disciplining, chastening, proving them, testing the sincerity of their consecration vows and the loyalty of their hearts. To those who prove faithful the great reward is promised—glory, honor, immortality, joint-heirship with the Lord Jesus Christ in his Millennial Kingdom and its work of blessing all the families of the earth (Galatians iii, 29; Revelation iii, 21).

Our disagreement with all "orthodox creeds" is in respect to what shall be done with the unsaintly—with those who do not present themselves to God and who are not begotten again of the holy Spirit. Our creeds of the dark ages misrepresented the teachings of the Bible in respect to these and told us that they are all to be consigned for hundreds or thousands of years to Purgatory or for all eternity in hell torment. Not such is the teaching of God's Word, but the very reverse, as we have previously shown. The Scriptures do not declare, In thee and in thy Seed shall all the families of the earth be damned; but the reverse of this—that they shall all be blessed. All the sin-blind eyes shall be opened. All the deaf ears of ignorance shall be unstopped. For the blessed thousand years of Christ's reign the world's uplifting or resurrection will proceed, while the knowledge of the glory of God shall fill the whole earth. The angels on the plains of Bethlehem did not declare to the shepherds, Fear greatly! for behold, we bring you bad tidings of great misery which shall be unto all people. Their message was the reverse of this: "Fear not; behold, we bring you good tidings of great joy which shall be unto all people" (Luke ii, 10). God who had a "due time" for calling natural Israel and who had also a "due time" for calling spiritual Israel, has a "due time" for making known the riches of his grace to the non-elect world of mankind. And the "elect" of spiritual Israel and of natural Israel are to be the channels of this Divine grace and mercy, which, during the Messianic Kingdom, will flow as a river of salvation to which all mankind will be invited to come and drink freely.

EVERY THINKING
CHRISTIAN
SHOULD READ

PASTOR RUSSELL'S
BOOKS

"Studies
in the
Scriptures"

Respecting the first volume of this work THE ATLANTA CONSTITUTION says editorially:

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the church—outside the plan of salvation, and if Calvinism be true, outside of all hope and inside of eternal torment and despair.

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love and mercy and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts that he throws a flood of light upon that seem to uncover its meaning."

* * *

The set of six volumes, cloth, 3,000 pages, is supplied by the BIBLE AND TRACT SOCIETY, NO. 17 HICKS ST., BROOKLYN, N. Y., for the usual price of one such volume, namely, $2. This includes postage or expressage to your home, anywhere.

Workmen That Need Not To Be Ashamed

"Study to Show Thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."—2 Tim. 2:15.

ALTHOUGH the world is full of denominations, each claiming to be the Church of Christ, we all admit that there is but the one "Church of the firstborns whose names are written in heaven" (Hebrews xii, 23). This conviction is being borne in upon us more and more as the days go by, and as the eyes of our understanding open more widely to the teachings of God's Word. We realize increasingly that our division means our shame in the eyes of the world, and that our Creedal contradictions imply that we are not all led in all things by the holy Spirit, the teachings of which cannot be Yea and Nay upon the same subject. It is this sentiment which is taking hold of the ministry of all denominations and making them anxious for an outward show of Unity in Church Federation, which will shortly be effected. The Christian public, however, and especially Bible Students, are not deeply sympathetic with the Federation idea. They realize that at most it would be a gloss of deception so far as doctrinal oneness is concerned; and that otherwise it is but a business or worldly combination.

Bible students are more and more coming to prefer the Lord's way—the Scriptural way. They are coming to realize that what God's people need is not more organization but less organization, not more explicit creeds but the one standard of fellowship which the Bible sets up. They are learning that this simple creed is:—a turning from sin and acceptance of the Lord Jesus as the Redeemer from sin and death and the full consecration of the believer, mind and body, to know and to do the Lord's will to the best of his ability, under the Lord's Providential guidance. We all see that this simple bond of fellowship is the only one laid down in God's Word, and that whatsoever is more than this is injurious—bondage to men and to systems. We all see that "the Church of the Living God whose names are written in heaven" is composed exclusively of such as conform to the terms of this simple creed—that these alone will constitute "the Church, which is his Body"—"the Bride, the Lamb's Wife," whom he will accept and unite to himself in the end of this age. We all see that this class alone is referred to in the Scriptures as "the elect," who are to be associated with the Savior in his glorious Spiritual Kingdom, which, invisible to men, is shortly to be established in power and great glory for the blessing of natural Israel and through her for the blessing of all the families of the earth—living and dead.

"Workmen Not Ashamed."

Let us consider the latter part of our text first: The Apostle's suggestion is that Timothy and all the ministers of the Gospel of Christ are professedly workmen, laboring under the guidance of God's Word. In the larger sense every Christian is a minister of the Gospel, or, as St. Peter declares of all the consecrated, "Ye are a Royal Priesthood, a Holy People, a Peculiar Treasure." In the end of the age will come a reckoning time, a showing of results, "Every man's work that he hath wrought shall be made manifest" (I Corinthians iii, 13).

Our text urges that Timothy, and every faithful servant of God, should be so loyal to God and his message that in the great time of examination in the end of this age preparatory to the introduction of the Kingdom the showing shall be one of which we need not be ashamed. Let us, then, as Christian Bible Students of all denominations anxious for Truth, ask ourselves, respecting our own work in the world, and how it must appear to God, to ourselves and to our fellowmen—yea, how it must shortly be made manifest to all!

Let us call the roll. Baptist brethren, What have you to show as workmen who need not to be ashamed, rightly dividing the Word of Truth? Methodist brethren, what say you? Presbyterians, next. Congregationalists, Lutherans, Catholics—all!

The answer of one is practically the answer of all: "We have—so many hundred Churches. They cost—so many millions of dollars. Their steeples are—so high. Their cost of maintenance is—so much. The number of ministers is—so many. The Church collections amount to—so much. The amount collected for foreign missions is—so much. The amount expended on fine choirs and elegant organs is—so much. The aggregated debts of all our churches is—so much. The unpaid interest on many of these debts is—so much. The time and energy expended in fairs, bazaars, etc., to help pay the expenditures is—so much. The number of Church membership is—so many. The number in Sunday Schools is—so many."

Many of our dear Christian friends say, What lack we yet? Have we not really attained the goal of our Church ambition? Should we build finer edifices or pay larger salaries? Are we not straining ourselves with collections at every turn? What more could God ask of us? "We are rich and increased in goods and have need of nothing" (Revelation iii, 16-19).

In reply we may suppose the Lord to ask, Where did I give you instruction respecting these things? Where in my Word did you find the suggestion that what I desired you to do in the world was to erect great church edifices, piles of stone and iron and mortar, polished woods and stained glass? You are not rightly reading my Word. However good in intention, you have failed to "rightly divide the Word of Truth!" The Temple respecting which I gave instruction is the spiritual one, the Temple of the holy Spirit—the Body of Christ which is the Church. I fear that you have forgotten the true temple of God while rearing so many temples of earthly materials. Concerning the true Temple I instructed you that "the temple of God is holy, which temple ye are"—"living stones," being shaped and polished "for the habitation of God through the Spirit." Show me what you have accomplished in this way. Show me to what extent you have rightly divided my Word, and properly instructed mankind respecting my glorious character and my great Divine Plan of the Ages! Show me fruitage of the glorious message!

Who Authorized the Creedal Fences?

How many in all the millions that you report are "New Creatures in Christ Jesus," who "walk not after the flesh, but after the Spirit"? Let me hear the message of my love and grace in Christ as you are proclaiming it! What mean these sectarian divisions amongst you? Why are there so many Church edifices and so few saintly worshipers? Who authorized you to put these creedal fences between my people to divide the flock? Know ye not that I said, there is one flock and one Shepherd? Why have you so neglected the spiritual interests of my flock and their instruction in righteousness? Why are you so unable to rightly divide my Word?

Instead of coming together as one Church of the Living God whose names are written in heaven you have divided into hundreds of sects and parties! Instead of taking my Word as a whole and rightly dividing its teachings as between the different ages and dispensations of my work, you have divided my Word in a sectarian manner. One sect has made one selection from my Word and another sect has made another selection. Thus ye array one part of my Word against another part of it, and hence get into confusion and conflict. What have you to answer for these things?

With shame of face we must all acknowledge that "We have done those things which we ought not to have done and have left undone those things which we ought to have done, and there is no help in us." The proper thing for us to do, dear Christian friends, is to get down upon our knees before the Lord and in contrition of heart acknowledge that we have wrought no deliverance in the earth (Isaiah xxvi, 18); that our sectarian differences are our shame; that the ignorance that we have all been in respecting the Word of God is humiliating. Now that our eyes are open so that we can comprehend as never before the harmony of God's message from Genesis to Revelation, it means a rich feast and blessing to our souls. The Word of God becomes more precious to us daily as we become able to comprehend it. Our duty is to fly to the assistance of our dear brethren and sisters in Christ, of all denominations, and to call upon them to join with us in a determined stand for righteousness, for Truth, for God and for his Word.

We must show them that ignorantly we and they have dishonored our God by misrepresentation of his character and misrepresentations of the real teachings of the Bible. We must point them to the fact that the Bible does not teach that all mankind except the "Elect" saints will be consigned to an eternity of torture at the hands of fireproof demons. We must show them that the election of the Church during this age—a saintly little flock—does not mean injury to the non-elect. That, on the contrary, it is the Divine purpose that the elect saints with their great Redeemer in glory shall constitute God's Kingdom; that his Kingdom when established will bind Satan, put down sin, banish ignorance, error and superstition and uplift mankind by "restitution," by resurrection processes, up, up, up, to all that was lost in Eden by disobedience and to all secured for Adam and his race through the great transaction at Calvary (Acts iii, 19-21).

"Rightly Dividing the Word of Truth."

Alas, how many intelligent people have turned aside from following Christ and from hearing the voice of God through the Bible! Alas, how many are looking to Theosophy, to Spiritism, to Christian Science, to Higher Criticism, to Evolution—wandering farther and farther daily from the "faith once delivered to the saints" (Jude iii). We fault them no more than we fault ourselves. As a whole we have been workmen who need to be ashamed. We have dishonored God through misunderstanding and misrepresenting his Word and his Character. We have driven away from God and the Bible some of the most intelligent of our fellows, by reason of the contradictory nonsense of our creeds.

The Apostle urges, "Study to show thyself approved unto God." We are not to suppose, therefore, that the highest of all science, that which pertains to the Divine purpose and the Divine plan, can be acquired without study. We are not in this claiming that study alone would bring the desired results of proper knowledge. We heartily agree in the Scriptural proposition that "the world by wisdom knows not God." We are not therefore to study along the lines of worldly wisdom, but along the lines of "that wisdom that cometh from above"—along the lines of the inspired Scriptures. We must study! Whoever will not study will not know. "The secret of the Lord is with them that reverence Him." And reverencing him means the giving of our best thoughts and talents to the study of his Word, that we may "know the things freely given to us of God" (I Corinthians ii, 12).

We should note further as Bible students that we must not study to be approved of men, but to have the Divine approval. This will bring to us, as it did to the Master and his apostles, the disapprobation of the worldly-wise and nominally religious. It was the Chief Priests and Scribes and Pharisees, and not the common people of the Jews, nor the Roman soldiers who instigated the crucifixion of our Lord. And we must expect similar conditions, because, as the Apostle says, "As he was so are we in this world." The class who called the Master Beelzebub is the same class which will oppose his footstep followers.

It is those few, that "little flock" zealous for God, for his Word, for righteousness, that he is now marking out as the prospective joint-heirs with Jesus in his glorious Kingdom, which is to bless the world with full opportunities for earthly salvation—"restitution." The trials of the faith, the patience, the love, the devotion of this "little flock" are all designed and not accidental. Satan and his hosts may think to thwart the Divine Plan and may mislead and use humanity as their tools, but it shall yet be seen that all of the Divine purposes shall be accomplished.

St. Paul declared of earthly Israel, that they enjoyed "much advantage every way, because to them were committed the oracles of God." So now, dear friends, it seems to me that you and I and all sincere Christians the world around enjoy much advantage every way. Looking to the past we find great excuse for our dear forefathers who, with sincerity of heart, so misunderstood the Divine Word and so misinterpreted the spirit of the Master that they burned one another at the stake. We should not think so harshly of them for this—as though they lived today under the greater advantages which we possess. We should sympathize with them. We should consider them as blinded by the great Adversary, as was Saul of Tarsus, when he, as a member of the Sanhedrin, authorized the stoning of St. Stephen. We should think of them sympathetically—as St. Peter spoke of the Jews who crucified the Lord. He said, "I wot, brethren, that in ignorance ye did it, as did also your rulers." So also we should kindly, lovingly cast a mantle of benevolence over similar conduct on the part of John Calvin and others of our forefathers. But as we would not go to the Jewish rulers, nor to Saul of Tarsus for religious instruction, neither should we go to Brother Calvin or others of our forefathers who were blinded, as he was, respecting the true character of God and the true Spirit of his Word.

Only within the past century have the masses of God's people been able even to read the Bible, if they had possessed it. And only within the same time have they had the Bible to read. Our great hindrance has been that with Bibles in our hands and with ability to use them, we looked for instruction to our well-meaning fathers, instead of going to God's Word itself. Now by God's grace the eyes of our understanding are opened. The wonderful Bibles of our day with their marginal references, their concordances, etc., and other assistances in Bible study, are bringing us in touch with the whole message of God's Word. Now, one passage of Scripture throws light upon another and thus with increasing brightness the Word of the Lord as a lamp gives light upon the pathway of his Church.

INTERESTING SERMONS.

Some of the Interesting Topics published in previous issues of Peoples Pulpit are as below. In ordering please do so by volume and number.

Vol. I., No. 3.
"Where Are the Dead?"
"Forgivable and Unpardonable Sins."
"What Say the Scriptures Respecting Punishment?"

Vol. I., No. 4.
"Rich Man in Hell."
"In the Cross of Christ We Glory."
"Hosanna! Hosanna!"

Vol. I., No. 6.
"Liberty! Liberty! Liberty!"
"End of the Age Is the Harvest."
"Length and Breadth, Height and Depth."

Vol. I., No. 7.
"Thieves in Paradise."
"Christ Our Passover Is Sacrificed."
"The Risen Christ."

Vol. I., No. 8.
"Foreordination and Election."
"The Desire of All Nations."
"Peace, Be Still."

Vol. I., No. 9.
"Sin's Small Beginnings."
"Paradise Regained."
"The Coming Kingdom."

Vol. I., No 10.
"Sin Atonement."
"Spiritual Israel—Natural Israel."
"The Times of the Gentiles."

Vol. II., No. 1.
"Gathering the Lord's Jewels."
"Thrust in Thy Sickle."
"Open Letter to Adventist."

Vol. II., No. 2.
"Weeping All Night."
"Every Idle Word."
"Refrain Thy Voice from Weeping."

Vol. II., No. 3.
"What Is the Soul?"
"Electing Kings."
"Do You Know?"

Vol. II., No. 4.
"The Hope of Immortality."
"The King's Daughter, the Bride, the Lamb's Wife."

Vol. II., No. 5.
"Calamities—Why Permitted."
"Pressing Toward the Mark."
"Christian Science Unscientific and Unchristian."

Vol. II., No. 6.
"Our Lord's Return."
"The Golden Rule."
"The Two Salvations."

Vol. II., No. 7.
"The Law of Retribution."
"Spiritism Is Demonism."
"Put Away All Filthiness."

The Bible Students Monthly

International Bible Students Association, *Publishers.*

VOL. II — NEW YORK CITY — No. 9.

Day of Vengeance What? When? Where?

"To proclaim the Day of Vengeance of our God, and to comfort all that mourn."—Isa. 61:2.

IN considering what the Anointed Members of the Body of Christ are to proclaim in his name we come to the subject of the "Day of Vengeance." The Anointed were to preach good tidings unto the meek for the binding up of the broken hearts, and were to proclaim liberty to the captives, the opening of the prison doors to those that are bound, and to make known the acceptable time of the Lord, in which he would be willing to receive sacrifices of the "little flock," and withal they were to proclaim also "The Day of Vengeance of Our God."

This part of the proclamation must not be overlooked, even though the preachers be thought in consequence to be pessimistic. There is a sweet element in the message and there is also a bitter element. Those faithful to their anointing, to their ordination, must not shun to declare the whole counsel of God. However, it is necessary that we scrutinize carefully this subject. A considerable amount of prejudice and misconception of the Divine character and plan have come down to us from the Dark Ages, and we are able to attach to the words of the Lord sentiments which they do not really express.

Day of Vengeance Misunderstood by Many

The average Christian, mistaught by the creeds and traditions handed down from the Dark Ages, thinks of the great majority of the human family as being either in purgatory or in everlasting torture. Such are very apt to think of this message of "the Day of Vengeance" as referring to those tortures which they believe are already being endured by the vast majority of the human family who have died. When we point out to these that "the Day of Vengeance" is everywhere in the Scriptures indicated as a future period or epoch they will feel a still greater fear and dread, saying to themselves: "If the eternal torment which we are taught is already being experienced and is awful to the degree of being indescribable, what further atrocities can the Almighty Creator propose that he should speak of a further Day of Vengeance, as though all the tortures of the past had been merely incidentals, unworthy of being regarded as punishment at all."

Before recounting the particulars of the great Day of Vengeance let us note that there have been other days of vengeance in the past, which in the Scriptures are to some extent referred to as bearing some likeness or resemblance to this coming Day of Vengeance. For instance, at the close of the first dispensation, in Noah's day, there came a reckoning time, a day of judgment, a day of vengeance, a day of Divine visitation or punishment upon the world that then was, which perished in the flood.

A more particular picture of the coming Day of Vengeance is furnished us in the time of trouble which came upon the Jewish nation. After their rejection of Messiah, after they had been favored with the Gospel at the mouth of the Apostles and other proclaimers of that time, there came upon that nation a destructive trouble which utterly overthrew their polity in A. D. 69. Describing that very trouble, the Scriptures declare: "These be the days of vengeance, that all things written may be fulfilled." (Luke 21:22.) The Apostle, referring to the same wrath or vengeance upon the nation of Israel, says: "Wrath is come upon them to the uttermost."—I Thess. 2:16.

Day of Vengeance a Brief Period, Otherwise No Flesh Would Live

Well may our hearts rejoice to note the Scriptural declaration that the Day of Vengeance is limited, that it will be cut short. We are assured that "a short work will the Lord make on the earth," and that to this end, instead of allowing the time of trouble to run its course and to practically exterminate the race in the reign of anarchy, the Lord declares that in the midst of the trouble he will establish his Kingdom on the ruins of the present civilization, and that under the ministration of that Kingdom, order and peace and blessing will soon be established on the earth on a sure foundation—on a foundation of righteousness and truth.

The Apostle describes the world of mankind in general at the present time as a groaning creation, waiting for the manifestation of the sons of God in their Kingdom power in the end of this Age, in the dawning of the New Dispensation. And if it is true that the world is now groaning and travailing in pain how much more true it will be in that Day of Vengeance, in that Day of Wrath, in that great time of trouble which will affect every human being throughout the world? We may expect just what the Scriptures declare, that as a result of that trouble many nations will come and say, Come, let us go up to the mountain of the Lord's house; he will teach us of his ways and we will walk in his paths. For then the law shall go forth from Mt. Zion (the Heavenly Kingdom, the Glorified Christ) and the Word of the Lord from Jerusalem. —Isa. 2:3; Micah 4:2.

It is a proper question, Why should God take vengeance upon the world when he teaches us to the contrary, saying: "Avenge not yourselves"? We reply that the entire Word of God, the entire plan of God, the entire Kingdom or dominion of God, is based upon Justice; as we read, "Justice and judgment are the foundation of thy throne." But Justice has not been administered in the world by the Almighty. He has confined his efforts to setting before his people the laws of righteousness. He has indeed held a slight rein over the kingdoms of the world, that they might not overreach the Divine purposes and arrangements; but as for endeavors God's only dealings have been with Abraham and his seed—the natural seed, the few during the Jewish Dispensation, and the spiritual seed, the Church, during this Gospel Dispensation.

The judgments of the Lord have been with these, not only collectively, but also individually, ordering their affairs, blessing them in certain respects in proportion to their faithfulness to him, punishing them in some particulars in proportion to their unfaithfulness; but the mass of the world has been judging itself.

"Joy Cometh in the Morning"

Look back to the closing of the Jewish Age and note how much there was of formal Judaism, of professions of holiness, called Pharisaism. Note how the bitterest enemies of God's Son and of the Plan of Salvation centered in him were found among those who made the greatest professions. See how it was the Scribes and Pharisees and Doctors of Divinity of that time who misled the populace into crying for the crucifixion of Jesus. Was it any wonder that vengeance came upon those men—that, having so much light and opportunity and advantage everyway, they should be held responsible for their course of evil?

We may look forward to the Day of Vengeance with this happy thought in our hearts, that as the Lord in the present time has favored us, his people, by permitting the plowshare of trouble to break up the fallow ground of our hearts and make them ready for his glorious message, so he speaks of this coming time of trouble as the plowing of the world, the time for the breaking of the stony hearts, the time for the general preparation of the world of mankind to be brought to a knowledge of the truth—to a knowledge of God's righteousness and justice as well as to a knowledge of his mercy and love, to the intent that all the world then may be on judgment, on trial, to test their loyalty to the principles of righteousness.

This Day of Vengeance, more properly the day of recompenses or vindication will be a thousand years long, but it will be in its beginning that the flame of God's righteous indignation will be most conspicuous. As the Apostle declares, our Lord Jesus shall be revealed in flaming fire, taking vengeance, vindicating the Divine character, recompensing mankind in proportion as they shall be obedient or disobedient. Because of the prevalence of iniquity, injustice, selfishness, opposition, etc., the flaming fire will burn fiercely at first, but all the more quickly will the world be reduced to submission and yield obedience to the principles of righteousness, the law of the Kingdom of God's dear Son, which will then be in process of establishment.

This same vindication, or the burning of justice against all unrighteousness, against all sin, shall continue throughout the Millennial Age, giving a just recompense of reward to every son of man that doeth evil and likewise to everyone who shall seek to walk in the highway of holiness in obedience to the law of the Lord, then made so plain that a wayfaring man need not err therein.

"All the Wicked Will God Destroy"

Those who refuse to yield to the stripes and chastisements of the time, who refuse to do what they can to attain the righteous standard then lifted up before the people, will be counted worthy of only a limited measure of forbearance, stated in the Scriptures to be a period of a hundred years, and to all who will not yield, to all who in spite of the Lord's favors reject his mercy and the laws of his Kingdom there can be but the one end, namely, he "shall be destroyed from among the people;" the flaming fire of righteousness of justice shall consume him; as it is written, "A sinner an hundred years old shall be cut off"; and again, "It shall come to pass that the soul that will not obey that Prophet (the Messiah of glory, Head and Body) shall be cut off (utterly destroyed) from among the people."—Isa. 65:20; Acts 3:23.

Thus, eventually, the flaming fire in which our Lord Jesus will be revealed and which will constitute the terrible time of trouble at the time of the establishment of the Kingdom, will burn only against wilful evil-doers until it shall have consumed them all as adversaries of God, for to all his adversaries our God is a consuming fire. He will utterly destroy them—he will not preserve them in torment.—Heb. 10:27; 12:29.

From this standpoint notice again the words of the Apostle that the Lord Jesus shall be revealed from heaven "in flaming fire, taking vengeance on them that know not God and them that obey not the Gospel of our Lord Jesus." Two classes will be chastened: (1) Those who recognize not God. None are so degraded that they should not be able to recognize the fact that there is a great Supreme Creator to whom we are indebted for our lives and all that we possess—"Day unto day uttereth speech, and night unto night showeth knowledge, and there is no place where their voice is not heard." Consequently there is no excuse for any—neither for the heathen nor for his civilized atheistic fellow, occupying a high position in Christendom and having various honorable titles attached to his name. The flaming fire will enlighten both and scorch these in a figurative sense, and happy will they be who promptly yield and come into accord, for otherwise they shall be utterly destroyed from among the people.

The second class that will be affected will be those who have a knowledge of God, who are not atheistic, but who refuse to fall into line and to co-operate with the Gospel of the Lord Jesus Christ—those who refuse to accept God's favor in the forgiveness of their sins and to abandon sin and to endeavor to be obedient to the terms of the Kingdom. These shall have retribution, the light and the scorching of that flaming fire. And well will it be for those who will promptly yield in submissive obedience, for otherwise they also shall have part in the destruction which that flaming fire will bring to every member of the race who will not come into fullest accord with the Lord and his law of righteousness and his law of love.

Escaping the Condemnation

We see what is coming in the world, and the Lord assures us that through faith in him and joyful obedience to his instruction we may escape all those things coming upon the world. (Luke 21:36.) We shall escape because all the members of the Church will be glorified before the Day of Vengeance upon the world. Before the revelation of the Lord in flaming fire comes his parousia, his manifestation to his saints through the eyes of their understanding under the guidance of the holy Spirit and the teaching of the Word. Blessed are our eyes for they see, and our ears for they hear! Blessed are we whom the Son of Man at his second presence comes forth to serve with the precious things of his Word, things new and old, according to promise.—Matt. 13:52.

We are not concerned in the day of retribution in the sense of expecting to be under retributive judgment ourselves, but are hoping, by the Lord's grace, to be among the overcomers, whose judgment will be complete in this present age and who will be accounted worthy of a share in his Kingdom, and who, the Apostle says, shall judge the world and be associated with Christ as his mighty angels, messengers of power, in the exercising of the judgments written—"This honor have all his saints."—Psa. 149:9.

Nevertheless it is profitable to us that the Lord hath anointed us to declare the day of retribution as well as to declare the good tidings. If the whole world could be made aware of the real retribution that is coming it undoubtedly would influence many. The thought that the future will be the same for all, whether they sin much or little, has tended to make many careless of the extent of their wrongdoing. On the contrary we see that every word and act of life has its bearing, even so far as the world is concerned, in proportion to their knowledge, and that those possessing much light will have the severer retribution if they neglect it or walk contrary to what they discern to be the Lord's standard of righteousness.

WHAT SAY THE SCRIPTURES ABOUT HELL?

A Post-Card Request will bring you free a 48-page magazine treating every Scripture in which the word Hell is found.

The Bible Students Monthly

PUBLISHED AT
82 BEEKMAN ST., NEW YORK CITY
C. W. HEK, Publisher

An Independent, Unsectarian Religious Newspaper, Specially Devoted to the Forwarding of the Laymen's Home Missionary Movement for the Glory of God and Good of Humanity.

The announcement of the World's Christian Unity Commission that J. Pierpont Morgan is to be financial manager of the commission which has for its purpose the bringing together of all Christian denominations of the world, was the most striking feature of the closing session of the House of Deputies at the recent Episcopal Convention.

The latest invention of torpedoes is by a truck gardener of Missouri, named Ikerman. His torpedoes have been tested on the battleship Texas. One naval officer is quoted as saying that with twelve men and enough of Ikerman's torpedoes he could withstand the attack of the combined navies of the world. We are waiting for the day when the nations shall learn war no more.

Some years ago mention was made of the discovery of miracle wheat in Virginia. Two grains produced 1,312, which produced five pounds—one grain having fifty stools of well-developed stalks or straws. The wheat was sown alongside of some ordinary wheat, and reports have it that the miracle wheat heads are from three to five inches long and from three to five grains to the mesh, whereas with the common wheat the heads are from two to three inches in length. The yield of the miracle wheat is more than double that of the common wheat.

This is the view of Dr. Lyman Abbott, respecting the Federation of Churches, as set forth in a recent issue of the "Outlook": "These instances of united action indicate only a primitive form of Federal Union. Nothing more could be expected within nineteen months. But, primitive though it is, it is real. The American States, when they were first federated, were as truly a nation as they are today. They were a weak nation, an immature nation, but a nation, nevertheless. Today the Federal Council demonstrates that not only Church Union is practicable, quite wise, but also that it has been achieved."

It cannot be proved that the Rev. C. J. Tuthill, Congregationalist, of Massachusetts, is a prophet, but here is his idea of heaven: "Heaven is only an evolution of this world. A Christian may love a baseball game and, loving it, remain a Christian. Why, then, is it not safe to prophesy that even the game of baseball will have its place in some spiritual form in heaven? Imagine an everlasting rivalry for the pennant! Think of the new eternal question, "What's the score?"

It is written that in "the latter days men would be lovers of pleasure more than lovers of God."

The Upper Iowa Methodist Conference recently faced the fact that 57 "charges" in the Conference had been vacated by young men in the prime of life, who intended to engage in secular lines of work. Many of these men were only a few years out of the university or seminary. The general complaint was that the salary paid was not sufficient.—*Exchange.*

Such a condition of things should not cause astonishment. Nearly all of the ministers that have been graduated from all colleges and seminaries within the last fifteen years left the Alma Mater Higher Critics—unbelievers in the Bible—and many of them skeptical as respects a personal God. This is the general teaching of all the colleges and seminaries, male and female—not openly and avowedly sometimes, but really and truly, nevertheless.

Thieves in Paradise

Luke 23:43.—This greatly misunderstood text explained in Peoples Pulpit, Vol. I, No. 7.

Send post card for free sample.

The Lord's House in Top of the Mountains

"It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."—Isaiah 2:2.

OUR text has not yet been fulfilled, but we believe the beginning of its fulfillment to be near. It pictures Messiah's Kingdom, for which Christian people have long been waiting and praying, "Thy Kingdom come; thy will be done on earth as it is in heaven"—the same Kingdom for which the Jews so long waited and are still waiting. Our text relates, not to the spiritual part of the Kingdom, which the Gospel Church is called to share, but to the earthly part of the Kingdom, which belongs to the natural seed of Abraham. A great mistake has been made by many of us in the past, in that we have not discerned and acknowledged the two Israels, spiritual and natural, and the separate rewards and blessings apportioned to these by the Divine promises of the Scriptures. Both are to be used of God in fulfilling the promise made to Abraham—in blessing all the families of the earth.

After the completion of Messiah, Head and Members, on the plane of glory, the New Covenant will be inaugurated with Israel, as the Scriptures distinctly teach. (Jer. 31:31-34.) Our text, therefore, waits for its accomplishment until the last member of the elect Church of Christ shall have passed beyond the vail.

Israel the Earthly Representative of the Kingdom

In the symbolic language of the Scriptures a mountain is always symbolical of a Kingdom. Hence the mountain of the Lord's house means the Kingdom of God and that royal house or family recognized by him. For instance, we read that David sat upon the throne of the Kingdom of the Lord and that God made a Covenant with him, "even the sure mercies of David"—viz., that none but his Seed, his posterity, would ever be recognized as the Divinely appointed representatives of God in kingly authority and power. In other words, Messiah was to be the offspring of David, the great antitypical David (Beloved), who must "reign from sea to sea and from the river to the ends of the earth."

The Messiah-King on the spirit plane, the Son of God (and like God invisible to men, as are also the angels), is the antitypical David and the antitypical Solomon, the wise, the great, the rich. In the days of his flesh our Lord was the Son of David according to the flesh, though begotten of a divine life not tainted by any human imperfection. He was, therefore, holy, harmless, undefiled and separate from sinners. His faithfulness to the will of the Father made him subject to all of the experiences of suffering and death, as expressed in his own words, "The cup which my Father hath poured for me, shall I refuse to drink it?" His obedience unto death, even the death of the cross, demonstrated his loyalty to the last degree and he received the high reward appropriate. "Him hath God also highly exalted and given a name that is above every name, that at the name of Jesus every knee should bow, both of things in heaven and things in earth."

Exalted to the right hand of Divine favor he waits only for the Father's time to take to himself his great power and reign (Revelation 11:17). Meantime, in harmony with the Divine will, purposed before the foundation of the world, he acts as Advocate for such as have the hearing ear and the obedient heart and will now respond to the special invitation of the Gospel Age. That call is to leave the world, its sins, its pleasures and its hopes, and to walk by faith in the exceeding great and precious promises of God—the things which eye hath not seen nor ear heard, neither hath entered into the heart of man. These are the heavenly things promised them as the Bride and joint-heir with their Redeemer in his glorious Kingdom to come and its blessed work of uplifting Israel and the world.

In the Top of the Mountains

We have before our minds the antitypical house of David, Messiah's kingly household, the Royal Priesthood Divinely prepared. As a Kingdom it will be at the top, above all the kingdoms of earth. Not only will this be true of the spiritual Kingdom (invisible to men as the angels are invisible), but it will include also an earthly Kingdom composed of "Israelites indeed." At their head as princes in all the earth will stand the resurrected Ancient Worthies, perfected as men and samples of what all mankind, by obedience to the laws of the Kingdom, may attain to, with eternal life. These Ancient Worthies are enumerated in the Scriptures—Abraham, Isaac, Jacob, the prophets, etc., and described by St. Paul in Hebrews 11:38-40. To these belong the earthly promises of the Old Testament. They never heard of the heavenly or spiritual promises. Their loyalty will find its reward in the fact that they will come forth from the tomb no longer blemished and imperfect, but fully, completely restored to the perfection originally enjoyed by father Adam. Additionally these will have the special guidance and instruction of Messiah (Head and members) in all the affairs of mankind. Thus as the Master said, speaking of that time, "Ye shall see Abraham, Isaac, Jacob and the prophets in the Kingdom."—Luke 13:28.

God's Kingdom will be represented in the earth by Israel—especially by these saintly men of Israel, resurrected perfect, who will be the special appointees and representatives of the glorified Messiah's rule. As it is written, instead of thy fathers (the ancient saintly ones were styled "the fathers," as Jesus was styled the Son of Abraham and David) shall be thy children, whom thou mayest make princes in all the earth. (Psalm 45:16.) These princes acting under and continually in contact with the spiritual Kingdom and rulers styled in the Scriptures "the royal priesthood," will, of course, be so superior in their wisdom and power as to command the obedience of the whole earth. The nation of Israel, with whom they are related, would naturally respond more quickly than others to the New Order of things, which will be just that for which they have been waiting and praying for more than thirty centuries.

All Nations Shall Flow Unto It

In these words the Lord through the prophet assures us of the wonderful success which will attend the establishment of the New Empire of earth, the dominion of the Prince of light, which will supersede the dominion of the Prince of darkness, when Satan shall be bound for a thousand years, that he may deceive the peoples no more. Messiah's Kingdom will be high above all other Kingdoms, not only in its grandeur, majesty and authority, but also in the lofty principles which it will represent.

Thus it is written, "He shall lay righteousness to the line and justice to the plummet and the hail [Truth] shall sweep away the refuge of lies" (Isaiah 28:17). Nevertheless, as the world shall come to appreciate the new order of things all nations shall flow unto it, flow up to it—contrary to the downwardness of fallen human nature. It will make manifest such wonderful rewards for righteousness and obedience to God and it will so make manifest the stripes that must attend all willful disobedience to the Divine arrangement that the Scripture will be fulfilled which declares that when the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness.—Isaiah 26:9.

Humanity for six thousand years has been learning "the exceeding sinfulness of sin," its downward tendency in every sense of the word. Every form of government has been tried in an endeavor to secure the greatest amount of blessing. But the uniform results have been that those exalted to place and influence and power have proved themselves unequal to the opportunities and temptations of the positions and have abused them selfishly. Whoever is acquainted with history realizes the truthfulness of all this. If some of us have hoped that the general education of the masses and the general enlightenment of the race would abolish sin and selfishness and demonstrate the truthfulness of the Proverb, "Honesty is the best policy," we are willing to confess that this has been a mistake. We perceive that the greater the wisdom and intelligence granted to a selfish mind and heart the greater will be its opportunities for evil and incitement thereto.

"Every Man's Hand Shall Be Against His Neighbor"

As a consequence the world is losing confidence in itself. All, whether politicians or judges or governors, great or small, of one party or another, of one nationality or another—all are accused of being tarred with the same stick of selfishness. The Bible clearly indicates that this distrust is not without reason and that the great time of trouble soon to come upon every nation (Daniel 12:1) will be the direct result of this loss of confidence. The Bible's description of the matter briefly summed up is, Every man's hand shall be against his neighbor (Zechariah 8:10; 14:13). It will be after that great time of trouble shall have thoroughly sickened humanity as respects itself and any hopes it might have had of bringing about a Millennium by its own efforts—that God will manifest his Kingdom in the top of the mountains—higher than all other kingdoms every way, and all people shall flow toward it. As it is written, "The desire of all peoples shall come."—Haggai 2:7.

This is described in the verses following our text which read, "And many people shall go and say, Come ye, let us go up to the mountain (kingdom) of the Lord, to the house (temple) of the God of Jacob; and he will teach us of his ways and we will walk in his paths, for out of Zion [the spiritual unseen Kingdom of Messiah] shall go forth the Law and the Word of the Lord from Jerusalem [the seat of earth's empire to be]. And he shall judge among the nations [rewarding and punishing justly], and shall rebuke many people; and they shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more."

All Christians agree that these words apply to the Messiah's Kingdom. They tell us clearly and distinctly of how the judgments of the Lord will be abroad in the earth, causing wars to cease and the knowledge of the Lord to fill the whole earth as the waters cover the great deep.—Isaiah 11:9.

O House of Jacob, Come!

We have already noted that this prophecy belongs to natural Israel and not to spiritual Israel. As the first verse declares, it concerns Judah and Jerusalem. By the time this prophecy shall have begun to be fulfilled, spiritual Israel will be beyond the vail. It is in full harmony with this that we read in the fifth verse, "O house of Jacob, Come ye and let us walk in the light of the Lord."

This is particularly the time when this wonderful message to natural Israel should go forth. We understand the Scriptures to teach that during the next few years the Lord will have special dealings with Israel in connection with this call. He will point out to them the way of righteousness and the great privileges that are theirs as a people, because of Divine promises to their fathers, Abraham, Isaac and Jacob, etc. But only those who respond by turning to the light of God's Word to walk in it will be in the proper condition of heart and obedience to promptly get the blessing at the beginning of Messiah's reign. Those most prompt to respond will get the greater blessing.

Verses 6-10 portray some of the reasons why God's favor has been withdrawn for a time from natural Israel—aside from the fact that his special favor was for the time to be given to Spiritual Israel. Then follows a description of the time of trouble, in which present institutions will succumb, to be followed by Messiah's Empire.

"WHERE ARE THE DEAD"

This sermon was published in Peoples Pulpit, Volume one, Number 3. The interest aroused and the great demand for copies of this sermon have been remarkable. A sample copy will be mailed to any one free.

Vessels of Gold and of Silver

"In a great house there are not only vessels of gold and of silver, but also of wood and of earth, and some to honor, and some to dishonor. If a man, therefore, purge himself from these, he shall be a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work."—2 *Tim.* 2:20, 21.

THIS text shows that the Apostle was solicitous for the Church because of a sectarian spirit of contention which prevailed where the spirit of fellowship should have manifested itself. This does not signify that the Apostle ignored the importance of fidelity to the Truth, for concerning this he had already written that the Church should "contend earnestly for the faith once delivered to the saints." He here objects to the disposition of many to contend about matters of no moment, which he terms "words to no profit, but to the subverting of the hearers," and again "profane and vain babblings, which would increase unto more ungodliness and eat as doth a canker."

In a word, man-made differences should be ignored and only those doctrines which the Scriptures clearly and distinctly set forth are to be insisted upon and contended for. In all other things the Lord's people are to have fervent charity and liberty among themselves. After exhorting Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," he declares that notwithstanding these various babblings and twistings of the Scriptures, the "foundation of God standeth sure." God's great plan will stand and will finally triumph no matter who may babble against it and no matter how much the Adversary may seek to draw attention away from the fundamental facts to the theories and fancies of the egotistical and hypocritical. The Apostle's thought seems to be that some of the Lord's people, by following the course he has outlined, and becoming thoroughly furnished in the word of truth and able to rightly divide it to others, will be vessels of honor in the service of the Lord in the present time. On the contrary, some—truly God's people, truly consecrated to him, yet neglecting these important principles—will be vessels of less honor and used of the Lord to accomplish less glorious results.

To Honor and Less Honor

How manifestly true is this inspired declaration only the more advanced of the Lord's people may know. The world judges by outward appearance, and perceives the prosperity of many who have the form of godliness without the power thereof; it perceives the prosperity of many sects and parties, divided chiefly by mere quibbles, and it perceives the lesser prosperity of those who ignore sectarian lines and stand only for the word of truth, and contend only "for the faith once delivered to the saints." Only the spiritually minded can see the situation from the Lord's standpoint—only these can realize which, from the Lord's standpoint, are the gold and silver vessels and which are those of wood and of earth. Only this class can discern which vessels the Lord uses to the greater honor—through which he sends the greater riches of his grace and truth, and which he uses in an inferior sense.

The "great house" of the Apostle's parable is the household of faith—the house of God—the Church of the living God. This Church is now in an embryo condition; unfinished, imperfect; it bears a similar relationship to the Church in glory that Israel's tabernacle in the wilderness bore to the temple at Jerusalem. We are not to understand that only the most proficient of the Lord's people are recognized by him and others entirely ignored, but, as the Apostle says, our sure foundation lies in the fact that "the Lord knoweth them that are his," and also in the fact that those who name the name of Christ should depart from iniquity. Every servant of God, every vessel in his house, must come under these conditions to be vessels at all: (1) The Lord must know them as his; they must be of the class mentioned by the prophet who have made a covenant with the Lord by sacrifice—self-sacrifice, consecration to death; (2) they must also be of the class that depart from iniquity—that recognize righteousness, truth, holiness, and strive toward perfect attainment.

But not all of those who make a full consecration and who strive for righteousness shall occupy the same station in the Divine service, either now or hereafter. The degree of honor in the Lord's service will depend upon their degree of honesty and zeal. While, therefore, we may well rejoice to be vessels in the Lord's house, to be used of him either in more honorable or less honorable capacity in his service, nevertheless he is pleased to have us aspire to such faithfulness in thought, in word, in deed, as would have his approval and win for us the higher stations in his esteem and service here and hereafter.

"If a Man Purge Himself"

The Apostle tells us how as Christians we may attain to the highest positions in Divine favor. He says, "If a man purge himself from these he shall be a vessel unto honor." He does not mean, however, if any man do so, for here and elsewhere he shows, in harmony with the other Scriptures, that the world has nothing whatever to do with this matter—that the first step of approach to God must be through the door, through Christ, and that only those who come unto the Father through him have any standing whatever at the present time. Hence the Apostle's thought is that if any man in the Church will purge himself, will purify himself, will seek to put away these elements of dross and unrighteousness, will seek to avoid profane and vain babblings, will cease to strive about words to no profit, and will seek more and more by the Lord's assistance to "rightly divide the word of truth"—such a man in Christ, whether his talents and opportunities be great or small, will be blessed of the Lord and reckoned of him as one of the more honorable vessels for his service here and hereafter.

Continuing further he declares that the man who thus purges himself and seeks to bring himself closely into alignment with the will of God, will not only be reckoned a vessel unto honor, but will be sanctified and set apart by the Lord for his service. He will give him opportunities, special opportunities, to do and to be assisted, which he would not have provided for him otherwise. Christian people too often seem to overlook this matter—to forget how much God has to do with his Church, with those who have made consecration of themselves to him.

More and more should we all remember, as is urged by the Apostle, that "God hath set in the Body the various members as it hath pleased him." It is for us not to be ambitious for a high station, but to humbly desire to be and to do those things acceptable to the Lord, leaving it for him to give us whatever experiences in life will be best for us—either larger opportunities for service or lesser opportunities, for the testing and proving of our loyalty. Selfish ambition in any of the Lord's people would be the surest road to Divine disapproval. It might succeed in securing place and power in nominal systems of human origin, but such a course—so far from bringing these into greater prominence with the Lord or into greater opportunities of service in connection with his truth—would work in an opposite direction; as it is written, "The Lord disdaineth the proud, but showeth favor to the humble." The Apostle, therefore, urges, "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time"—in the present life or in the future life or both. It is for the Lord to choose our places and our work for us; it is for us to seek to be instruments willing and ready, "for the Master's use made meet."

"House of Many Mansions"

Looking beyond our present opportunities and privileges of usefulness in the Lord's service, and the degree of opportunities secured by us now through faithfulness, we perceive that the great work for which we are called, chosen, being schooled, is that of the future, of which the Apostle says, "That in the ages to come God will show forth the riches of his grace, in his loving kindness toward us in Christ Jesus." (Eph. 2:7). Our Lord referred to that glorious future condition when he declared to his Apostles, "In my Father's house are many mansions. I go to prepare a place for you." The many mansions, the many stations, the many planes of celestial being and blessing are here pictured, and the suggestion is further given that one special place in the Divine family would be made for the special followers of the Lord—those known throughout the Scriptures as "the Bride, the Lamb's Wife," and again as "the Royal Priesthood" under Christ, their great Chief Priest. The chief mansion will be for these who, called to the highest honor, are represented by the golden vessels.

And again they are called the "Lord's jewels," and he says of them, "They shall be mine, saith the Lord, in that day when I come to make up my jewels." (Mal. 3:17.) As jewels are scarce, so these are described to be only a little flock to whom it is the Father's good pleasure to give the Kingdom. (Luke 12:32.) To be of this company, styled in the Scriptures as "more than conquerors through him that loved them and bought them with his precious blood," the Apostle Paul declared that he was glad to suffer any loss—to count all things but as loss and dross that he might win Christ and be found in him—as a member of his Body, a member of the royal priesthood, a member of the little flock, a partaker of the divine nature.

In the tabernacle and in the temple gold was used as a symbol of this divine nature, the highest of all natures, superior to the angelic. Our Lord described this immortal condition as signifying the possession of life in himself—life not derived from other sources. "As the Father hath life in himself (immortality), so hath he given unto the Son to have life in himself" (immortality). (John 5:26.) And he has been given the privilege of giving this to whomsoever he will—to the worthy ones constituting his elect Bride, otherwise styled "members of the Body of Christ," vitally connected with him, their living Head. It is to this glorious quality of the divine nature, symbolized by the gold, and again in our text styled the vessels of gold, that Peter refers, saying "God hath given unto us exceeding great and precious promises, that by these we might become partakers of the divine nature."—2 Peter 1:4.

"Vessels of Silver"

All recognize silver as less precious than gold, but much more abundant. As one of the precious metals it is used in the Scriptures to represent a spiritual class, but a different class from that represented in the vessels of gold—a more numerous class. While all of the Lord's people of this Gospel Age were called, as the Apostle says, "In one hope of their calling," with at least the prospect or opportunity of becoming golden vessels, nevertheless the Lord foreknew that not all of his true followers would prove in the end to be "more than conquerors;" not all of those who love righteousness and hate iniquity would be so zealous for the service as to be esteemed worthy to be of that little flock, the Bride, because all would not run in the race with zeal, following in the Master's footsteps; hence we find in the Scriptures another class, another division of the Church, clearly pointed out.

In the types of the Old Testament they were represented by the Levites, who had an important work to do in conjunction with the priests and as their assistants. In the New Testament this class is referred to in our text as "vessels of silver," or less honorable than the vessels of gold, and they are particularly brought to our attention in our Lord's last message to his Church, in which he pictures them as a "great company" in contrast with the "little flock."

This great company he designates as in the end honored and honorable victors, with palm branches—the crowns being reserved for the little flock, the vessels of gold. In the same picture he shows us that while the little flock of more than conquerors are to sit upon the throne with him, these others, worthy but less worthy, are to be before the throne. He points out that while the "little flock" will share his glory and honor as his Bride, this greater company, represented by the more numerous vessels of silver, will serve him in his temple. (Rev. 7:9-15.) He points out further in the same message that while the little flock will be the Bride class, the "great company" will be honored with an invitation to be present at the marriage supper of the Lamb in glory. (Rev. 19:9.) And through the Prophet David he pictured the distinction between these classes, the little flock, the vessels of gold unto greatest honor, and the greater multitude, the vessels of silver unto less honor, picturing them as the Bride and her companions—bridesmaids. The picture shows the Bride all glorious in raiment of fine needle work, of embroidery and gold, brought in before the King, and then it shows us the "virgins, her companions, who follow her."—Psalm 45.

"Vessels of Wood and of Earth"

To be in any part of God's great house—to be in his service in any capacity, either now or hereafter, is an honor, is no dishonor. Hence we prefer that translation of our text—vessels unto more honor and vessels unto less honor. The vessels of earth and of wood are specified as indicating those unto less honor, and to our understanding represent in the future those who will be servants of God on the earthly or human plane. Whoever through the portals of the Divine Word catches a glimpse of the coming glory of the earth during the Millennial Age—a glimpse of the "times of restitution of all things which God hath spoken by the mouth of all the holy prophets"—can rejoice with any who will be found worthy to be a vessel of less honor in the Master's cause in the future on the earthly plane. To our understanding the majority of Christian people have never appreciated the glorious grandeur that is to come to earth during and as a result of the reign of Messiah—his Bride included. Surely, as Saint Peter declares (Acts 3:19-21), these will be times of restitution which God has declared through all his holy prophets.

The Hope of Immortality

THIS subject, which has been so misunderstood, is convincingly and Scripturally treated in Peoples Pulpit, Volume 2, Number 4.

Send post card for free sample.

EVERY THINKING

CHRISTIAN

SHOULD READ

PASTOR RUSSELL'S

BOOKS

"Studies

in the

Scriptures"

Respecting the first volume of this work THE ATLANTA CONSTITUTION says editorially:

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the church—outside the plan of salvation, and if Calvinism be true, outside of all hope and inside of eternal torment and despair.

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love and mercy and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts that he throws a flood of light upon that seem to uncover its meaning."

* * *

The set of six volumes, cloth, 3,000 pages, is supplied by the BIBLE AND TRACT SOCIETY, NO. 17 HICKS ST., BROOKLYN, N. Y., for the usual price of one such volume, namely, $2. This includes postage or expressage to your home, anywhere.

The Kingdom of Heaven is at Hand

"Freely ye have received, freely give."—Matthew 10:8.

JESUS had been preaching for more than a year when he appointed twelve of his followers to be specially his representatives sent forth—Apostles. He sent these two and two throughout Judea. They had not the Father's appointment. They had not yet received the holy Spirit from on high and did not receive it until Pentecost, some two years later. The holy Spirit was not yet given, because Jesus was not yet glorified (John 7:39). But by virtue of the holy Spirit given without measure to Jesus at the time of his baptism, he conferred upon these Apostles his own special powers that they might heal the sick, cast out demons, etc. But their special mission, like his own, was not that of healing physical ailments merely, nor chiefly. They were to proclaim the Lord Jesus to be the King, the long-expected Messiah, and to tell the people that the time was at hand for the establishment of his Mediatorial Kingdom, in conjunction with their nation.

This message would be in harmony with the expectation of all the Jews. For centuries they had been waiting for the fulfillment of God's promise made to Abraham that through them all the families of the earth would be blessed. The miracles of Jesus and the Apostles were to call attention to the proclamation, "The Kingdom of Heaven is at hand" (Matt. 3:2). This message, in harmony with that of John the Baptist, was expected to arouse all the "Israelites indeed" and to attract their attention to Jesus as the King. They were particularly warned that their message was not for the Gentiles, nor even for their neighbors, the mongrel people called Samaritans. True Jews, and these only, were called upon to make ready their hearts and minds that they might be participants in the Kingdom and its glories. Their message was only "to the lost sheep of the house of Israel."—V. 6.

They were to make no provision for their journey—neither money nor extra clothing. They were to learn a lesson of absolute dependence upon the Master who sent them forth. They were not to be beggars seeking from house to house. On the contrary, they were to recognize the dignity of their mission and service for God and Messiah and were to inquire in each village for the most worthy, the most saintly, the most holy people, because these would be the ones who would be specially interested in their message—whether rich or poor. And such of these as received their message would be glad indeed to treat them as representatives of the King, whose Kingdom they announced. Their stay in each place was to be as guests until they were ready to depart to the next place. On entering into a house they were to salute the householder in a dignified manner, advising him of the object of their call. If received peacefully, cordially, their blessing would be upon that house. Otherwise they were not to lose their own confidence and serenity, but to pass along and look for one more worthy of the message and of them as its representatives. Those receiving them would receive a blessing. Those rejecting them and their message would lose a great privilege.

The Gospel of the Kingdom

Many wonder greatly why it was proper for our Lord and the Apostles to declare the Kingdom of Heaven at hand when, as a matter of fact, it has not yet come and, by the Lord's directions, his followers still pray, "Thy Kingdom come; thy will be done on earth as it is done in heaven." The understanding of this furnishes the key to the appreciation of much of the Bible that is now misunderstood. We must, therefore, outline the matter in some detail.

For more than sixteen centuries Israel has been waiting for the fulfillment of God's promise that they would become so great that through them the Divine blessing would extend to every nation. Our Lord through the Apostles signified that God's time had come to fulfil all of his promises made to the Jewish nation if they were ready for them. To be ready they must be a holy nation. And to instruct them and prepare them their Law Covenant had been introduced to them through Moses centuries before. And now, just preceding Jesus, John the Baptist had preached to them reformation, repentance, getting into harmony with the Law, that they might be ready to receive the Messiah. While as a people they were the most religious nation in the world at that time, nevertheless but few of them were "Israelites indeed"—at heart fully consecrated to God; fully in accord with the principles of holiness. As a consequence, instead of the whole nation being ready for God's work, only a small remnant of them were saintly and received the message.

Kingdom Privileges Transferred to Spiritual Israel

God foreknew this, however, and through the prophets declared that a remnant only would be found worthy. To the nation as a whole our Lord declared, "The Kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof" (Matt. 21:43). Accordingly five days before his crucifixion our Lord said to them, "Your house is left unto you desolate. Ye shall see me no more until **that day** when we shall say, Blessed is he that cometh in the name of the Lord."—Matt. 23:38, 39.

The Kingdom privileges or opportunities which were first offered to natural Israel were transferred to Spiritual Israel, whose existence began at Pentecost. All "Israelites indeed" of the fleshly house were privileged to become members of the spiritual house—to receive the begetting of the holy Spirit and adoption into the Body of Christ, which is the Church. Of this Church St. Peter says, "Ye are a Royal Priesthood, a **Holy Nation,** a peculiar people."—1 Pet. 2:9.

After selecting as many Jews as were worthy a place in Spiritual Israel, nominal Israel was cast off from Divine favor until the completion of Spiritual Israel, when God promises that his favor shall return to them (Rom. 11:25, 26). Meantime the invitation has gone through the Lord's faithful members to every nation, seeking such as have the spirit of loyalty to God, the spirit of "Israelites indeed." All such are accepted with the Jews as members of the same Kingdom. Around these Spiritual Israelites have gathered all sorts, so that there is an outward or nominal body or Church numbering millions, as well as a real body or Church scattered amongst them.

As at the end of the Jewish Age Jesus came to inspect them and to set up his Kingdom if enough worthy ones were to be found, so he will do in the end of this Gospel Age; he will come to Spiritual Israel to find the saintly. The Scriptures assure us that from first to last, from Pentecost until the end of this age, a sufficient number of saints will be found to constitute the elect Church of Christ, designed of God to be his Queen and Joint-Heir in the Mediatorial Kingdom, which will then be set up and begin the work of blessing the world. After the spiritual Kingdom of God shall have been exalted, the Bible assures us (Rom. 11:25-32), that God's favor will return to natural Israel and they will be the first nation to be blessed under the New Order of things that will then prevail and through those of that people in harmony with God the blessing will extend to every nation.

"More Tolerable for Sodom" Than Capernaum

The Sodomites were wickedly immoral; yet, in the Master's estimation, less wicked than those who, after hearing the Gospel, rejected it. This principle applies to many people and many cities of our day, as well as to Capernaum. The Master assures us that when the age to come, otherwise called the Day of Judgment, shall furnish opportunity for the whole world to be on trial for everlasting life or everlasting death, it will be more tolerable for the Sodomites than for many others. In proportion as anyone has come to a knowledge of Christ he has become responsible. The death of Christ secures for Adam and all of his race one full opportunity for salvation and no more. The majority have died in heathenish darkness without any opportunity; and many in Christian lands have disregarded their opportunity, as did the people of Capernaum. All must be brought to a full knowledge of their privileges in Christ and then all rejectors will be destroyed.—Act 3:23, 1 Tim. 2:4; Matt. 20:28.

"WHAT A FRIEND WE HAVE IN JESUS."

"'What a friend we have in Jesus,'
Sang a little child one day;
And a weary woman listened
To the darling's happy lay.

"All her life seemed dark and gloomy,
All her heart was sad with care;
Sweetly rang out baby's treble—
'All our sins and griefs to bear.'

"She was pointing out the Savior,
Who could carry every woe;
And the one who sadly listened
Needed that dear Helper so!

"Sin and grief were heavy burdens
For a fainting soul to bear;
But the baby singer bade her
'Take it to the Lord in prayer.'

"With a simple, trusting spirit,
Weak and worn, she turned to God,
Asking Christ to take her burden,
Owning Him as her dear Lord.

"Jesus was her only Refuge,
He could take her sin and care.
And He blessed the weary woman
When she came to Him in prayer.

"And the happy child, still singing,
Little knew she had a part
In God's wondrous work of bringing
Peace unto a troubled heart."

—Unknown.

Worthy and Unworthy Ambition

"Seek ye first the Kingdom of God and his righteousness and all these things shall oe added unto you."—Matt. 6:33.

THE Great Teacher taught no extravagance. He was energetic in the Father's business and taught his followers to be "not slothful in business, but fervent in spirit, serving the Lord." Nevertheless his teaching in this lesson is that our energies are not to take the selfish form of laying up earthly treasures: We are to lay up heavenly treasures instead. Notwithstanding the reference to moth and rust and thieves despoiling earthly treasures, we understand his teaching rather on a higher plane, though the principle is a broad one. All will admit that it would be folly to lay up clothing or food far in advance of need, except under very peculiar circumstances. But gold might be treasured, or money in the bank, or bonds, or stocks, or farm added to farm, and house to house, and the same principle would be involved.

Although no moth could touch the bank account, nor rust injure the gold, and no thieves could steal the title to the property, the principle is the same. Treasures of every kind may lose their value—do lose their value to us, when we die, if not before. Death, corruption, touches everything earthly under present conditions, no matter how careful or thoughtful the provision. "Naked came we into the world, and naked must we leave it" (Job 1:21). Intelligent people are generally agreed that God has provided a future life beyond the tomb, attainable in the resurrection morning. And the Scriptures teach that the degree of our blessing then will stand related to our use of the present life. It is this point that the Great Teacher emphasized in the study of today. All intelligent minds assent to the reasonableness of this.

Those Who Provide Not for Their Own Are Worse Than Unbelievers

Let us not take the extreme view entertained by some; let us not suppose that the Master taught that people might not make reasonable provision for their own comfort, that they might not be dependent upon charity in their old age. Let us not suppose that he meant that parents should be neglectful of their duties toward dependent members of their family. The Bible distinctly teaches that "he who provides not for his own is worse than an unbeliever." The proper thought, then, is that it is right to economize and, as St. Paul expresses it, "to lay by in store" for our own future needs or that we may have to lend to others, in need. God's people are to be frugal, to avoid debts, to be "forehanded," and with some reserve of capital.

But earthly things are not to be the treasures of their souls, but merely their servants, conveniences—always ready for use, for every emergency, freely, whole-heartedly. He who follows this course will rarely have large earthly wealth. Only by making wealth a treasure and setting upon it inordinate desire can one become miserly or very rich. Setting the affections on things above would signify so prudent handling of worldly riches as would hinder the accumulation or preservation of great wealth.

The Master's word is, that whoever sets his affections upon earthly treasures will become sordid, selfish, earthly; while he who sets his affections upon the things above will become correspondingly heavenly, spiritual, blessed, generous. We have two eyes and if they be not properly adjusted with relationship to each other our vision of things will be distorted. Hence we seek to correct such a difficulty, that we may get the true view of matters. So it is with the eyes of our understanding. They have both a present and a future outlook, an earthly and a heavenly view. It is important that we get these rightly adjusted, so that we may see matters in their true light—see the great value of the future life in comparison with the present one, and correspondingly be guided to the setting of our heart affections there, and in general balancing all the interests of life wisely.

As in the natural body the eyes may become darkened or blinded, so it is with our eyes of understanding. And if this blindness come upon us after we have once seen and enjoyed the Divine promise, our case would be all the more pitiable. How great that darkness would be!

Still another lesson there is for us along the same line. The serving of mammon would bless us in the present life, but be injurious to our future interests. But the service of God would prepare us for future influence. And although obedience to God may cost us the loss of the pleasures of sin and the loss of some legitimate worldly blessing in the present time, nevertheless there is a blessing even now to those who are faithful servants of God and righteousness. And additionally there is the glorious prospect of the future. It is necessary, however, for us to choose between the two masters. We cannot serve both. We cannot get the rewards of both. As Joshua did, so let us determine, "As for me and my house, we will serve the Lord."

"Consider the Lily of the Field"

The Master urges us to commit all of our interests to God and to wholly resolve to be obedient to him, to the extent of our ability, and then to realize the Divine care which is over all creation to be specially over us, because of having come into special relationship to him, in accordance with his promises. Such need have no **anxiety** with respect to their earthly affairs, but may trust all their interests to their Heavenly Father. Our eternal life is worth more than the food and raiment of the present life. If wise we will seek the future life at any cost, at any sacrifice of the present one.

As for the ability of our Heavenly Father to care for our interests, we should consider the manifestations in nature, of his power and wisdom and grace, in his provision for the fowl of the air and for the lily of the field. We should realize that he has equal power to provide for our best interests; thus faith should firmly trust him, come what may. Suppose we were of small stature, and inclined to **worry** over the matter of increasing our height? Then let us realize our own littleness and look rather to the Lord for the things respecting the present as well as the future life. Let us be diligent in his service, leaving all of our present experiences as well as our future rewards to his wisdom, love and power.

Should we suppose that God, who cares for the lilies and the birds, would not much more care for us after we had become his children through faith in Christ and through the consecration of our lives? Let us then cast off all anxious care respecting food and raiment and all matters pertaining to these, which the world in general are worried about.

The Bible Students Monthly

International Bible Students Association, *Publishers.*

VOL. II — NEW YORK CITY — No. 10

God's Message of Comfort to the Jews

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortingly to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins."—Isaiah 40:1, 2.

THERE can be no doubt that the words of the text apply, not to Spiritual Israel and the heavenly Jerusalem, but to the Seed of Jacob, for many centuries travailing in pain—a nation without a land, people possessing most wonderful promises, yet enjoying none of these—a people scattered amongst all other peoples; yet, in harmony with the Divine promise made at the beginning of their organization, they have been preserved separate and distinct from all other nations! The Jews are a miracle in themselves. They witness to the civilized world God's promises and the power thereof in the human mind. As foretold in the Scriptures for long centuries they have had no Prophet, no Priest, no ephod, no vision from God, no revelation. The people to whom at one time belonged the honor of being the only people to whom the Divine purposes were revealed have for more than eighteen centuries been left destitute of any evidence of Divine favor, except in this one fact, **that their solidarity as a people is preserved.**

We are not of those who rail against the Jew; who cry out, "Christ-killers; the vengeance of God is upon you and what you have suffered is only a foretaste of more awful sufferings for all eternity!" Thank God, No! We have no such evil sentiment in our heart. We have nothing for the Jew but sympathy, even while in him, as in others of Adam's children, we may see much to reprehend; nevertheless, we also see his commendable qualities. Among others, we see the quality which God so greatly appreciated in Abraham; namely, faith in his God and in the Divine promises. Such a faith has inspired "God's Chosen People" to wait for his promised Messianic Kingdom, lo, these many centuries—through all kinds of discouragements, disappointments and persecutions.

Israel, the Channel of Blessing

The long-promised time of Israel's exaltation as the channel of Messianic blessing to mankind is near—it hasteth greatly. What though there shall be another and great spasm of tribulation in conjunction with the birth of the New Order of things! Beyond the sighing and the crying, the morning dawns—the glorious day in which the Sun of Righteousness shall chase from the world all the shadows of death and despair, which sin and its penalty have brought upon mankind! What though the Scriptures tell us that Israel is yet to have "The time of Jacob's trouble" in connection with the world's great time of trouble impending. None of these things shall hinder us from rejoicing in the New Heavens and the New Earth, which God declares he is about to create and put in control of Israel and through them the world—"Be ye glad and rejoice forever in that which I create."—Isaiah 65:18.

The New Heavens and the New Earth are but symbolical terms for that New Era in which there will be a new social order, as well as a new ecclesiastical system, eternal in the heavens.

The time has come when our text is having its fulfillment. The shining of the lamp of Truth upon the prophetic page shows us that the great clock of the Universe is marking the hour when he whose right it is shall take to himself his great power and reign. Ah, yes! We remember that it is written that then the nations shall be angry, and God's wrath shall be manifest, and then the time shall come for the judgment of the dead and the reward of all, both small and great. But we are glad, nevertheless, that the "times of the Gentiles" are nearly at an end and the time of Messiah's theocratic government is at hand—For he must reign until he shall have put down all unrighteousness and insubordination, until he shall have caused every knee to bow and every tongue to confess to the glory of God the Father.

First in order of the Kingdom work will be the binding of Satan—the work of a heavenly, and not of an earthly king. Gradually, in the judgments, decrees, rewards, punishments of mankind and the banishing of sin and death will the great King of Glory reveal his own gracious character and the Father's righteousness to the children of men. Gradually all will have the eyes of their understanding opened to see, not only the Father of all in his true character, but also the Son in his glorious majesty—the Conqueror, "who, for the joy that was set before him, endured the cross, despising the shame," and hence is at the right hand of Divine majesty and entrusted with the pouring out of the Divine blessing upon Israel, and, through Israel, extending that blessing to every nation.

One King, but Two Kingdoms

It has escaped Christendom in general until now that the Divine promise to Abraham is to be fulfilled through two Seeds—one a heavenly class, the other an earthly class, with Messiah the Head over all. For eighteen centuries God favored the Seed of Abraham, the nation of Israel. Chastisements they had, reproofs in righteousness; yet in all that time they had also Divine favor, as represented in their Law and in the Prophecies and in the privileges which came to them under the Law Covenant, in that they had an annual Atonement Day, which continued to them Divine favor. That period of favor, explain it how we may, began to wane about the time of Jesus' death. It was completely removed from them in the desolation of their land by the Roman army A. D. 70. Now a parallel time has been reached, as stated in our text. Hence it is time for the return of God's favor, as hereinmenticned. The favor already is returning.

The Jew has not been so comfortable, nor so favorably fixed as he is today, in more than eighteen centuries. But his blessing is only beginning. Shortly Divine favor, in God's due time, will accomplish for his Chosen People all the precious promises of the Law and of the Prophets. Already the Jew is awakening to a realization of this great Truth.

Zionism Political Becoming Religious

Zionism, started as a political movement, is about to bud and blossom into a religious movement and the blessing of Divine Providence will so order their affairs. The words of the Book, the words of Divine promise, so long read ignorantly and blindly, are about to become luminous and constitute the light which will direct them in the ways of the Lord—leading on to the rehabilitation of Jerusalem and to the attainment of loftier ideals amongst the Jewish people. A voice is sounding from the wilderness, and the Jews everywhere are hearkening to it. It does not call them to become Christians, but to remain Jews and to realize, as Jews, the ideals set before them by the Lord in the Law and by the Prophets. To all those exercised thereby a great blessing is near, which will more than compensate for the sorrows of the past. Neither by sword, nor guns, nor dreadnaughts, neither by flying air-ships, nor torpedoes will Israel's great victory be won, neither by money power and worshiping of the golden calf of finance, nor by trusting in the arm of flesh, but by looking to the Lord, from whom will come their help.

Messiah's Spiritual Empire, about to be established, will bind Satan, restrain every evil and lift up a standard for the people, blessing Israel and establishing with them the New (Law) Covenant instead of the Old Law Covenant—under the better Mediator, still more capable than the great Moses; under the greater King, still more wise than Solomon and still more beloved of God than David. This great Celestial Empire will be established with great authority in the world by a time of trouble, a time of earthly distress, which the prophecies picture as terrible—a short reign of anarchy. Jews and Gentiles will be responsible, rich and poor, for the bringing to pass of this awful trouble, by reason of the selfishness which at present is governing the world and which will be used of the Lord to wreck our present grand civilization—grand at least on its surface and in its aspirations and pretensions.

A Socialistic artillery of words and ecclesiastical bombs of similar nature will only aggravate the strife. Financial weights and levers will have much to do with the great crash of the forces of civilization in this near-approaching cataclysm of trouble, in which the reign of sin, inequity, injustice, selfishness, shall forever fall, to rise no more; and the present religious systems also shall be found wanting and pass away. For these old systems, symbolically the "heavens and earth" of the present time, will be substituted the New Heavens and the New Earth—the Church glorified beyond the veil as the Bride of the great Messiah, and, Society on earth reorganized, will constitute the New Earth, wherein will dwell righteousness. The transition will be but a momentary ordeal, as compared with the glorious eternity of blessing under Messiah's righteous supervision. "He maketh wars to cease unto the end of the earth."

Israel's Hopes—Why So Delayed?

The perplexing thought with our Jewish friends, as well as with Christians, is, If these things be so; if Messiah's Kingdom is yet to be established, as the Jews contemplated, only on a spiritual plane instead of an earthly one; and if God's purpose is to use those anciently favored people as the channels of his blessing in the future, why has there been so long delay?

We answer, This is what the Scriptures term **The Mystery**—the matter which God did not reveal directly, either to Abraham or through any of the Prophets. Indirectly he hinted at it, saying to Abraham, "Thy Seed shall be as the stars of heaven, and as the sand of the seashore for multitude." But Abraham did not discern, nor did others, that these two illustrations belonged, not to the same people, but to two different Israels. The earthly promises belonged to natural Israel. Eventually all mankind, blessed under the Messianic reign, will become Israelites—of the Seed of Abraham.

Thus Abraham's "Seed shall be as the sand of the seashore for multitude." And they must all have the faith of Abraham and his obedience, ere they can reach perfection as members of his Seed. First in the order of blessing will come the Ancient Worthies—Abraham, Isaac, Jacob and all the Prophets and holy ones of the past. These will be raised from the dead by the power of God—not imperfect and fallen, but perfect; fully up to all the glorious ideals of their minds aforetime. This will be their reward for having walked by faith and not by sight. Thus we read, Instead of being the fathers, they shall be the children, whom Messiah will make princes in all the earth—his representatives in power, in rulership, in authority (Psalms 45:16). At that time the blessing shall return to Israel that has been taken from them for more than eighteen centuries.

Crimes Committed in Jesus' Name

With shame true Christians must admit that most atrocious crimes were committed in the name of Jesus during the "Dark Ages." Worse than that! The horrible misrepresentation of all that the name of Jesus stands for still continues. Witness, for instance, the injustices practised in the name of Christianity against the Jew in Russia for years past, and in various nations in remoter times. Witness the fact also that only a few months ago the so-called Christians of Roumania acted like veritable demons toward their Jewish neighbors. Well authenticated accounts tell that the Jewish cemetery was despoiled. Many of those buried within the two preceding months were dug up and the putrid and mangled corpses thrown on the steps and in the door-yards of their families. Can we wonder that the Jew has developed a hatred for the word Christian and for the name Jesus?

The name Jesus, as is well known, is but another form for Joshua, which signifies Deliverer. The name Christ is the Greek equivalent for the name Messiah. Every Jew, right-thinking and respecting the character and the teachings of Jesus, is bound to respect him and his immediate followers as amongst the grandest Jews that ever lived. They must not be judged according to the perversion of their teachings, so common amongst Christians. And it should not be forgotten that while the masses of Christendom have misrepresented their teaching, doctrines and practices, there has been throughout the entire age a saintly few who have closely followed in the footsteps of Jesus.

In our preaching we do not urge upon the Jews to become Christians; but we seek to hold forth the Divine standard for them and to assist them to get ready for the fulfillment of the glorious promises which are theirs. That the due time for the fulfillment of these is at hand is the comfort we offer them, in harmony with our text. The Prophet declares that it will be after their return to their own land, and after the great time of trouble which is now impending upon Christendom, that the Jew will recognize that the great Messiah of glory, the great Michael of Daniel xii, 1, for whose Kingdom they have been waiting, is none other than the "Man Christ Jesus, who gave himself a ransom for all men" eighteen centuries ago. God will then blessedly open their eyes of understanding. As The Prophet declares, "They shall look upon him whom they pierced"; they will then see the identity between the Jesus who was sacrificed for the sins of Israel and the world and the Messiah of Glory.

Meantime, what has God wrought? Ah, this, again, we say is the **Mystery!** Here and there from Jew and Gentile, saintly characters have been sought and found by the preaching of the message of Christ, even though that message frequently was dimmed by earthly imperfections and blemishes—by erroneous representations. Those saintly ones will be sharers with Messiah in Divine blessings on the spirit plane, mentioned to Abraham under the figure that his "Seed shall be as the stars of heaven."

But under what conditions do these attain a spiritual inheritance like unto the angels and far above them? We answer that the spirit nature is the divine reward of a special obedience.

The Bible Students Monthly

PUBLISHED AT
82 BEEKMAN ST., NEW YORK CITY
C. W. HEK, Editor.
Monthly—12 cts. a year. Single copies, 1c.

An Independent, Unsectarian Religious Newspaper, Specially Devoted to the Forwarding of the Laymens Home Missionary Movement for the Glory of God and Good of Humanity.

Our race was not created on the heavenly plane nor for a heavenly nature, but of the earth earthy. And its salvation from sin will bring it to the full perfection of human nature and to the full enjoyment of a world-wide Eden. The Spiritual Seed of Abraham is to be composed of Messiah and the Elect Little Flock of saintly footstep followers. The price of their exaltation is their consecration unto death and faithfulness to that Vow. These are the Jewels mentioned by the Lord to the Prophet—"Gather together my saints unto me, saith the Lord; those who have made a Covenant with me by sacrifice"; "They shall be mine, in that day when I make up my jewels."

"HOW READEST THOU?"

"'Tis one thing, friend, to read the Scriptures through,
Another thing to read to learn and do;
'Tis one thing, too, to read it with delight
And quite another thing to read it right.

"Some read it with design to learn to read,
But to the subject pay but little heed;
Some read it as their duty once a week,
But no instruction from the Scriptures seek.

"Some read to bring themselves into repute,
By showing others how they can dispute;
Whilst others read because their neighbors do,
To see how long 'twill take to read it through.

"Some read the blessed Book, they don't know why;
It somehow happens in the way to lie;
Whilst others read it with uncommon care,
But all to find some contradictions there.

"One reads with father's specs upon his head,
And sees the thing just as his father did;
Another reads through Campbell or through Scott,
And thinks it means exactly what *they* thought.

"Some read to prove a preadopted creed,
Thus understand but little what they read;
And every passage of the book they bend
To make it suit that all important end.
Some people read, as I have often thought,
To teach the Book instead of being taught."

EVERY THINKING
CHRISTIAN
SHOULD READ

PASTOR RUSSELL'S
BOOKS

"Studies
in the
Scriptures"

Respecting the first volume of this work THE ATLANTA CONSTITUTION said editorially:

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the ark—outside the plan of salvation, and if Calvinism be true, outside of all hope and inside of eternal torment and despair.

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love and mercy and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts that he throws a flood of light upon that seem to uncover its meaning."

* * *

The set of six volumes, cloth, 3,000 pages, is supplied by the BIBLE AND TRACT SOCIETY, NO. 17 HICKS ST., BROOKLYN, N. Y., for the usual price of one such volume, namely, $2. This includes postage or expressage to your home, anywhere.

(From New York American.)

Pastor Russell Cheered by Audience of Hebrews

Four Thousand in Hippodrome Applaud When Venerable Brooklyn Clergyman Advocates Establishment of a Jewish Nation—Astonished at His Profound Knowledge of the Hebrew Prophecies.

Hearers Who Came to Question Gentile's Views on Their Religion Find He Agrees in Their Most Important Beliefs—A History-Making Gathering.

The unusual spectacle of 4,000 Hebrews enthusiastically applauding a Gentile preacher, after having listened to a sermon he addressed to them concerning their own religion, was presented at the Hippodrome yesterday afternoon, where Pastor Russell, the famous head of the Brooklyn Tabernacle, conducted a most unusual service.

In his time the venerable pastor has done many unconventional things. His religion is bounded by no particular denomination, and encompasses, as he says, all mankind. His ways of teaching it are his own. But he never did a more unconventional thing than this—nor a more successful one.

He won over an audience that had come—some of it, at least—prepared to debate with him, to resent, perhaps, what might have appeared like a possible intrusion. "Pastor Russell is going to try to convert the Jews to Christianity," was the word that many had received before the meeting. "He wants to proselyte us."

Received at First in Silence

In the crowd that filled the big showhouse were scores of rabbis and teachers, who had come to speak out in case the Christian attacked their religion or sought to win them from it. They had questions and criticisms ready for him. He was received at first in a dead silence.

But the pastor did not seek to convert the Jews. To their unbounded delight, he pointed out the good things of their religion, agreed with them in their most important beliefs as to their salvation, and finally, after a warm advocacy of the plan of the Jews establishing a nation of their own, brought about a tumult of applause by leading a choir in the Zionist anthem: "Hatikva—Our Hope."

A more interesting audience the Hippodrome never held, perhaps. From all parts of the city came serious minded Hebrews to hear what it was an alien, a Gentile, might have to say to them at a service, held during their week of feasting, Rosh Hoshana. They were quiet, well dressed, thinking men and women.

Among them were many prominent figures of the Hebrew literary world. Some of these escorted Pastor Russell to the Hippodrome in a motor car and then took places in the auditorium. The literary men recognized the pastor as a writer and investigator of international fame on the subject of Judaism and Zionism. Some of those present were Dr. Jacobs, editor of the "American Hebrew"; W. J. Solomon, of the "Hebrew Standard"; J. Brosky, associate editor of the same; Louis Lipsky, editor of the "Maccabean"; A. B. Landau, of the "Warheit"; Leo Wolfson, president of the Federation of Roumanian Societies; J. Pfeffer, of the "Jewish Weekly"; S. Diamont, editor of the "Jewish Spirit"; S. Goldberg, editor of the "American Hebrew"; J. Barrondess, of the "Jewish Big Stick," and Mr. Goldman, editor of "H'Yom," the only Jewish daily.

No Religious Symbols There

No symbol of any religion at all greeted them when they gazed at the Hippodrome stage. It was entirely empty save for a small lectern and three peace flags hanging from silken cords above. One was the familiar white silk banner with the Stars and Stripes in its center, together with the words "Peace Among Nations" in letters of gold. Another bore a rainbow and the word "Pax." The third was a silken strip bearing miniature representations of all the nations' flags.

There were no preliminaries. Pastor Russell, tall, erect and whitebearded, walked across the stage without introduction, raised his hand, and his double quartette from the Brooklyn Tabernacle sang the hymn "Zion's Glad Day." The members of this organization are Mrs. E. W. Brenneisen, Mrs. E. N. Detweiler, Miss Blanche Raymond and Mrs. Raymond, Emil Hirscher, C. Myers, J. P. MacPherson, and J. Mockridge. Their voices blended perfectly, and the hymn, without any instrumental accompaniment, was impressive.

But still there seemed an air of aloofness about the audience. They did not applaud, but sat silently watching the stalwart figure of the pastor. When he began to talk, however, they gave him respectful attention.

With a powerful, yet charming voice, that filled the great playhouse, the unconventional clergyman made his every word audible to every hearer. His tones pleased their ears, his graceful gestures soon captivated their eyes, and in a few moments his apparently thorough knowledge of his subject appealed to their minds. Though still silent, the 4,000 were "warming up" to him.

Reserve and Doubt Vanish

It was not long before all reserve, and all possible doubt of Pastor Russell's entire sincerity and friendliness were worn away. Then the mention of the name of a great Jewish leader—who, the speaker declared, had been raised by God for the cause—brought a burst of applause.

From that moment on the audience was his. The Jews became as enthusiastic over him as though he had been a great rabbi or famous orator of their own religion. He hailed them as one of the bravest races of the earth—having kept their faith through the persecutions and cruelties of all other people for thousands of years. And he predicted that before very long they would be the greatest of the earth—not merely a people, any longer, but a nation. By a system of deductions based upon the prophesies of old, the pastor declared that the return of the kingdom of the Jews might occur at so near a period as the year 1914. Persecution would then soon be over and peace and universal happiness would triumph.

As he brought his address to a conclusion the pastor raised his hand again to his choir. This time they raised the quaint, foreign-sounding strains of the Zion hymn, "Our Hope," one of the masterpieces of the eccentric East Side poet, Imber.

The unprecedented incident of Christian voices singing the Jewish anthem came as a tremendous surprise. For a moment the Hebrew auditors could scarcely believe their ears. Then, making sure it was their own hymn, they first cheered and clapped with such ardor that the music was drowned out, and then, with the second verse, joined in by hundreds.

What Pastor Russell Said

The speaker read to his audience many quotations from the prophecies of the Bible relating to Zionism, the first one of which was Psalms cii, 13-18—"Thou shalt arise and have mercy upon Zion; for the time to favor her, yea, the set time, is come. For thy servants take pleasure in her stones, and favor the dust thereof. Then shall the Gentiles fear the name of Jehovah, and all the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory."

Pastor Russell declared that while once he had been inclined to discard the Bible as unreliable, along the lines of Higher Criticism, he had subsequently given it very earnest study, entirely apart from all creeds and theories of men. This study had greatly enlightened his mind and had given him a very different view of the sacred Book. He now has absolute confidence in it. He now realizes, not only that there is a great Creator, but that he is definite, orderly, in his dealings with humanity, in his shaping of earth's affairs. For instance, the first Psalm quoted mentions the time, yea, the set time, for the return of Divine favor to Zion.

So he finds matters everywhere through the Holy Scriptures. In due time David, Solomon and others represented Jehovah in the Kingdom of Israel and "sat upon the throne of the Kingdom of the Lord." Later the Kingdom was taken from Zedekiah, the last of the line of David to sit upon the throne of God's typical Kingdom. When the dominion was taken from him the Gentile governments were recognized, but not in the same manner as was Israel. None of them was designated the Kingdom of God. None of them was given perpetuity of rule.

But Gentile governments were promised a lease of power during the period when Israel would be cast off from God's favor. Then at the appointed time the Gentile lease of earthly power would terminate, and God's original provision for Israel to represent his Kingdom in the world, would return.

These are certainly the set times referred to by the Psalmist. God's promise to David—"The sure mercies of David"—were that of the fruit of his loins one should sit on the throne of the Lord forever. The real purport of this promise was that Messiah, the long-promised King of Israrel, would be the root and off-shoot of the Davidic line and blessed of the Lord; his Kingdom should be an everlasting one and fully competent to fulfill all of the Divine promises made to Abraham—"In thy Seed shall all the families of the earth be blessed."

Zedekiah Rejected — Nebuchadnezzar Acknowledged

So long as God acknowledged the nation of Israel as his Kingdom their kings were his representatives; but when Zedekiah was rejected it was not inconsistent on the Lord's part to recognize the Gentile governments, as above suggested. Of King Zedekiah we read, "O thou profane and wicked Prince, whose time has come that iniquity should have an end. Remove the diadem. Take off the crown. This shall not be the same. I will overturn, overturn, overturn it until he come whose right it is (Messiah), and I will give it unto him" (Ezekiel 21:25, 26, 27).

It was at this very time that God gave the lease of earthly power to Nebuchadnezzar and his successors, as is related in Daniel's prophecy. Nebuchadnezzar dreamed, but disremembered his vision. Daniel the Prophet, made prisoner at an earlier date, was, by Divine providence, introduced to the king as the one person in all the world able to rehearse the King's dream and to give its interpretation, and his power so to do is declared to have been of the Lord.

Nebuchadnezzar's Vision of Gentile Dominion

The vision was of a stupendous image. Its head of gold represented Nebuchadnezzar's Empire—Babylon. Its breast and arms of silver represented the Medo-Persian Empire. Its belly and thighs of brass represented the Grecian Empire. Its strong legs of iron represented the Roman Empire, East and West. Its feet of iron and clay represented Papal Rome. The iron continues to represent civil governments, and the miry clay, making them appear like stone, represented ecclesiasticism as it is now mixed up with the politics of the ten kingdoms of Europe.

The whole period of time in which these various Gentile governments would dominate the world would last until Messiah's promised Kingdom. And this period is symbolically stated to have been "seven times"; that is, seven years—evidently not literal years, but symbolical.

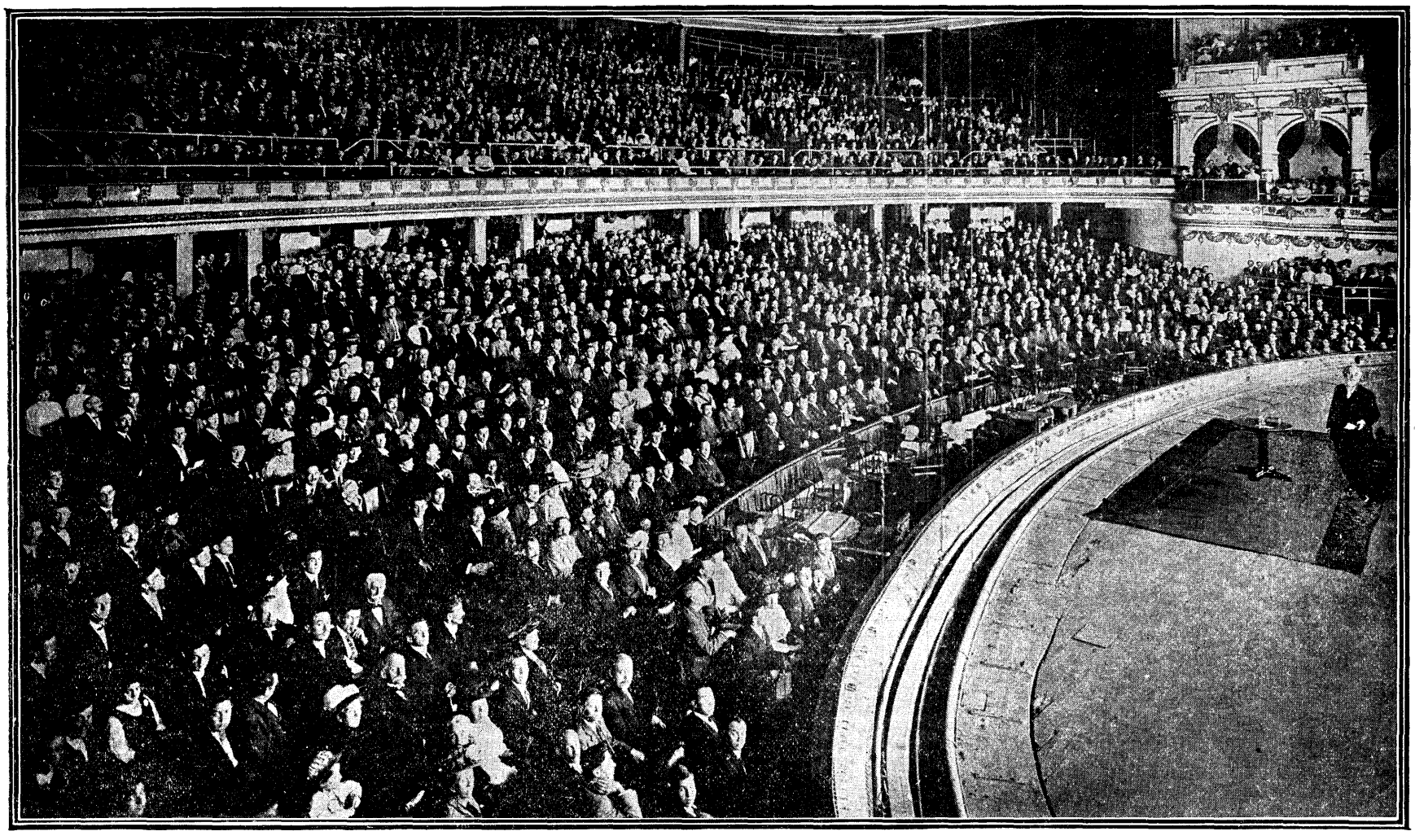
At their end the lease of earthly power of Gentile governments will terminate in the great time of trouble

"WHERE ARE THE DEAD"

This sermon was published in PEOPLES PULPIT, Volume one, Number 3. The interest aroused and the great demand for copies of this sermon have been remarkable. A sample copy will be mailed to any one free.

Pastor Russell Addressing an Enthusiastic Audience at the Jewish Mass Meeting at New York Hippodrome

Reproduced from "NEW YORK AMERICAN"



foretold by Daniel (12:1). Then Messiah shall stand up in the sense of assuming control of earth's affairs and Gentile governments will cease, for all nations shall serve and obey Messiah. And then God's Chosen People, Israel, will come to the front in the world's affairs, because they will become the representatives and instruments amongst men of Messiah's Kingdom, which will be spiritual and invisible, as is that of the Prince of this world, the Prince of darkness, whom Messiah will bind or restrain during the thousand years of his reign of righteousness and destroy at the conclusion, when he shall deliver over the Kingdom of the earth to the Father. Mankind will then be perfect, because all wilful sinners will be destroyed in the Second Death. Meantime, Messiah's reign will not only bless and uplift Israel, but through Israel the blessing will extend to every nation, people, kindred and tongue in full accord with the Divine promise and oatn made to Abraham more than thirty centuries ago.

All this is briefly and beautifully represented in Nebuchadnezzar's dream, as explained by Daniel. He saw a stone taken from the mountain without human aid. He watched and saw the stone smite the image on its feet and beheld, as the result, complete demolishment of the Gentile systems. This smiting of the image in the feet symbolically represents that it will be by Divine power that present institutions will all come to naught preparatory to the establishment of the Kingdom of God in their stead.

Messiah's Kingdom in the Vision

Then Messiah's Kingdom, symbolized by the stone, will not only fill the place where the image stood, but, gradually increasing, will fill the whole earth. From this standpoint, said the speaker, it is not difficult for us to believe the words of the Psalmist that there is a time for God's regathering Zion, yea, a set time—fixed and unalterable. The speaker would not pretend to say the day or month or year in which these things would be accomplished—in which the Gentile lease of earth's dominion would expire and Messiah's Kingdom assume control.

He did, however, offer a suggestion: So far as he could discern, the time for these stupendous events is very much closer than many of us had supposed. The seven times, or years of Gentile domination, reckoned on the basis suggested in the Scriptures themselves, should be interpreted a day for a year, lunar time. Seven years in lunar time would represent 2,520 days and these, symbolically interpreted, would mean 2,520 years—from the time Nebuchadnezzar, the head of the image, was recognized down to the time of the expiration of the lease of Gentile power, when the stone shall smite the image in the feet. So far as Pastor Russell has been able to determine, the year of Zedekiah's dethronement was 606 B. C. Thus calculated the 2,520 years of Gentile lease of power will expire in October, 1914. There are some who claim that Zedekiah's dethronement should be dated B. C. 588. If this be true it could make a difference of but eighteen years and give the date 1932. Pastor Russell's convictions, however, favor the 1914 date.

Zionism's Future Assured Beyond Question of Doubt

For more than thirty years I have been presenting to Christian people the views I am today presenting specially to Jews, at the invitation of your Committee. Thirty years ago I attempted to tell to Israel the good tidings that God's set time to remember Zion had come. But that seemingly was too early. God's set time for Israel to hear was still future. I waited and am still waiting for God's own time and way for the fulfillment of Isaiah 40:1, 2—"Comfort ye, comfort ye, my people; speak ye comfortingly to Jerusalem. Cry unto her that her appointed time is accomplished, and her iniquity pardoned, for she hath received of the Lord's hand double for all of her sins."

"God moves in a mysterious way
His wonders to perform."

About twenty years ago providence raised up for your people a great leader, Dr. Herzl, whose name is now a household word with your race. While your people were unready for any message that I could give them they were ready for what God sent them through Dr. Herzl—a message of hope, a message of national aspiration which quickened the pulse of your people into new hope respecting the future of the Jews. Dr. Herzl's endeavor was to have all loyal sons of Israel rise from the dust and aspire to be a nation amongst nations and to provide a home for the persecuted of their race in Russia and Eastern Europe. Dr. Herzl struck the popular chord in the hearts of the people. At first it was purely political, and the name of Zion meant little of anything religious; but gradually Dr. Herzl and all the leaders of the counsels of your people began to see that the religious element of the movement was the strongest, the most powerful.

Dr. Herzl has been succeeded by Dr. Nordau, also evidently a man of great talent and great patriotism; but Zionism languishes. I am disclosing no secret when I tell you that amongst the leaders, as well as amongst the rank and file, Zionism is trembling in the balances and fearful of coming to naught. It has spent its force along the lines originally inaugurated; but it will not fail, as many fear. Without assuming the role of a seer, I answer you that Zionism is about to take on fresh vigor; that its most prosperous days are yet to come. According to my understanding of the Hebrew prophets the time of "Jacob's trouble" is not yet ended. Further **pogroms** of Russia may be expected and further atrocities in the land of Roumania and elsewhere.

It is sad indeed to be obliged to admit that these tribulations will probably come to you from professed Christians. How ashamed I feel of those who thus dishonor the name and the teachings of my Master, I cannot find words to express! They are deluded. They have misunderstood the Teacher whom they profess to follow. Their thought is that God will torment eternally all who do not profess the name of Christ. Controlled by delusions they are serving the god Adversary and dishonoring Jesus. But as the trials and difficulties of the patriarch Joseph were God's providences to lead him on to influence and power and honor, so will all these experiences and persecutions work blessings for your race and tend to drive them out of their present satisfaction and make them long for home—for Palestine. These experiences, in connection with the voice of the prophets, which will henceforth more and more ring in your ears, will be the providences of God to accomplish for you more along the lines of Zionism than personal pride and national patriotism.

It is not my thought that the eight millions of Jews in the world will all go to Palestine, even though it has been estimated that, under most favorable conditions, the land could support more than twice that many. It is my thought that some of your most earnest and saintly people will go to Palestine quickly, that the rejuvenation there will be astonishing to the world. Further, it is my thought that Jews in every part of the world, in proportion as they come under the holy influences of God's promises through the prophets, will go to Palestine sympathetically—by encouraging those who can better go than hemselves and by financial assistane and the establishment there of great enterprises.

Permit m to suggest that in the time of troule, incidental to the transfer of Genle rule to the power of Messiah, al financial interests will be jeopardized Many of your race, growing wealth; will surely take pleasure in forwarding the work of Zionism, as soon as th shall realize that it is of God, foretd through the prophets. And those of your people of insufficient faith to use their means in forwarding the Lord's work at this important juture will, before very long, find themlves in the condition pictured by e Prophet Ezekiel, who declares (8:) that in this great day of trouble—hey shall cast their silver in the sts and their gold shall be removed; heir silver and their gold shall not able to deliver them in the day of th wrath of the Lord." The great Messeng of the Covenant whom ye delight i (Malachi 3:1-3) will test and prove yas a people. Those who worship id of gold and silver, stocks and bon will receive severe chastisement at his hand that they may learn a great esson before he will grant them a are in the fast approaching blessing

The Hope of Immortality

THIS subject, which has been so misunderstood, is convincingly and Scripturally treated in Peoples Pulpit, Volume 2, Number 4.

Send post card for free sample.

What Is The Soul?

Post-Card request will ng you a copy of

PEOPLES PULPIT

eating this very important bject. It will satisfy you s nothing else would do. hen writing please cite ol. 2, No. 3.

The Message of the Hour

"The Voice of him that crieth in the wilderness, Prepare ye the way of the Lord; make straight in the desert a highway for our God. . . . And the glory of the Lord shall be revealed and all flesh shall see it together."—Isaiah 40:3-7.

THE same voice that speaks to the Jews words of comfort warns Christians that we are on the eve of strenuous times, in which Christendom will be called upon to render up its account amidst a time of world-wide trouble and revolution. Not that Christian people are called upon to be revolutionists. Quite to the contrary; they are to be lovers of peace—peacemakers, so far as possible. But the Scriptures show that there is a limit to peace-possibility; that the growing intelligence of the world is not making for peace. Worldly prosperity and increased knowledge in unsanctified hearts are breeding greater discontent day by day. The great changes to be expected will come as the natural outworking of this discontent, which affects both rich and poor, learned and unlearned.

"The Voice in the Wilderness"

The message of John the Baptist eighteen centuries ago to Israel was typical of the message of God through all of his consecrated people to nominal Churchianity and the world—nominal Spiritual Israel. The voice declares that the great Kingdom of Messiah, offered typically to the Jews eighteen centuries ago, is now about to be inaugurated in power and great glory. If the coming King and his Kingdom are to be received with appropriate honors and loyalty of heart, the message must be heard and his highway of holiness must be prepared. If the King were thus received, happy would it be for the world of mankind. If the kings of earth and the financial and ecclesiastical princes were to gladly hearken to his message and promptly and thoroughly establish righteousness in the earth, Messiah's Kingdom would be introduced peacefully, gloriously, and begin its work of blessing, uplifting Israel and all the families of the earth. But the Scriptures clearly indicate that no such peaceful advent of the Great King is to be expected.

Quite to the contrary, the Prophet Daniel, after picturing the course of the "times of the Gentiles," after showing the expiration of these times, after pointing to the coming of the Messiah in the clouds of heaven in glorious majesty and power (invisible to men because spiritual), then tells us, "At that time shall Michael stand up (come into power—assume his authority), the Great Prince, that standeth for the children of thy people (Daniel's people, the Jews, and with them all desiring to be God's people). And there shall be a time of trouble such as never was since there has been a nation."—Dan. 12:1.

Social Levelling Coming

The time impending is described in the context, "Every valley shall be exalted and every mountain shall be brought low" (V. 4). This means the humbling, the levelling of the great princes of religion, of finance and of politics to a democratic level. Similarly the exalting of every valley means the lifting up of the poor, the submerged, the degraded. This work of levelling will not be done in a moment. But the very beginning of that levelling process will mean trouble. And every step of the way will mean more trouble, until the Divine purpose here expressed shall be realized. The severe trouble in Russia which preceded the acceptance of the douma will probably be followed by more trouble before the high ones of the Russians will be humbled and the poor of the people will come into their rights.

In Great Britain the levelling processes have been going on for many years. Law and government are respected and esteemed, but here there is no autocratic rule. The people through their representatives are their own law-makers. The valleys have been to a considerable extent exalted and the higher powers have to a considerable extent come down to a democratic level. And the levelling process is still operating in Great Britain. The Income Tax is a part of it. In consequence of this gradual levelling of Society the final adjustment to the requirements of the Messianic Kingdom will be proportionately less than in an autocracy.

Glory of the Lord Revealed

The great time of trouble that will level the mountains and valleys of society and make the path of righteousness in the world a straight one and an easy one will doubtless be short and sharp. Quickly the glorious results will follow. Mankind will come to a realization of the fact that the due time for Messiah's reign has come. In our text this is spoken of as the glory of Jehovah which is to be revealed and which all flesh shall recognize together.

There is no conflict in this because, as in olden times, David and Solomon were declared to sit upon the throne of the Kingdom of Jehovah; so with propriety it can be said that Messiah will sit upon the Throne or Kingdom of Jehovah. In other words, although Messiah's Kingdom will be a mediatorial one, separate from that of Jehovah, for the purpose of putting down sin and of uplifting the sinner, nevertheless throughout the thousand years of his glorious reign he will represent Jehovah in that his entire work will have the full approval of Jehovah and be conducted along the lines of the Divine Law.

Thus, gradually, as sin will go down and sinners will be rescued from it and its degradation and death penalty, the prayer will be fulfilled which says, "Thy Kingdom come; thy will be done on earth as it is done in heaven." In other words, Messiah's reign will be a period of reconstruction, restitution and resurrection. And when its work shall have been accomplished it will cease.

The Time of Trouble Described.

In verses six and seven there is a brief description of the great time of trouble and its influences upon humanity. As the scorching sun and great heat would wither a field of grass, so the breath of the Lord, the spirit of righteousness, sent forth will cause the day of trouble, in which all humanity will wither as the grass. We may thank God for the assurances of the "times of refreshing" speedily to follow, and remind the saintly of the promise that although they have trials now they will escape by the resurrection change many of those troubles, coming upon the world.—Acts 3:19-21; Luke 21:36.

Awake! Jerusalem, Awake!

C. M. BILLS.

"At that time they shall call Jerusalem the throne of the Lord; and all nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart."—Jer. 3:17.

Awake, Jerusalem, awake! the Lord will comfort thee!
Now from the dust thy garments shake, arise in majesty!
Thy light is come, thy sun shall rise with healing in his rays;
Thy land shall be a paradise, and echo ceaseless praise.

Isa. 52:1-3; 60:1-6; 61:4-6; Jer. 30:10, 11; 31:28-37; Ezek. 36:8-38.

REFRAIN:—

Jerusalem! O Jerusalem! the world thy King shall own,
When God restores thy diadem, and Shiloh takes the throne.

Gen. 49:10; Psa. 2:6-8; Psa. 149:5-9; Dan. 7:13, 14, 22, 27; Isa. 24:23; 62:1-3; Psa. 82:8; 86:9.

The blindness that has veiled with night the lost of Israel's fold,
Will be replaced by gospel light, when Gentile times are told.
When "God's elect" in Zion reign, thy morning shall begin;
Their mercy will remove the stain of Jacob's crimson sin.

Jer. 31:10-12; Ezek. 39:23-29; 37:22-28; 16:53-63; Psa. 40:14; Isa. 42:1-4; Dan. 2:44; Jer. 3:12-16; Isa. 61:1-3; Mal. 3:3-6; Isa. 1:25-27.

The cup of trembling from thy hand Jehovah will remove;
And spread o'er thy forsaken land the mantle of his love;
The barren plain shall bloom again, and famine flee thy shores;
For peace will aid thy husbandmen, and fill thy threshing floors.

Isa. 51:17-23; 30:18-26; 25:6-8; Amos 9:11-15; Isa. 65:17-25.

Thy watchmen eye to eye shall see, when God shall Zion bring;
Good news of good shall swiftly fly on everlasting wing;
The voice of crying there shall cease, while praises thrill the skies;
For health and gladness will increase, as vanquished error dies.

Isa. 52:7, 8; Zeph. 3:8-20; Isa. 52:13-15; Psa. 67; Micah 7:16-20; Psa. 98.

Redeemed, redeemed, but not with gold, thy ransomed ones return;
With awe the Gentiles shall behold thy holy incense burn;
Unto thy palaces, restored, all nations soon shall flow,
To seek and serve thy royal Lord, in homage bowing low.

Isa. 52:9, 10; 54:5-13; 49:18-23; 51:11; Mal. 1:11; Isa. 19:19-25; Zech. 8:20-23; Psa. 72; Isa. 2:1-5; 45:22-25; Isa. 60:8-22.

Jacob and Esau in a New Light

A TRAVELER and lecturer acquainted with the habits and customs of the Arabs throws a fresh light upon the transaction between Jacob and Esau respecting the birthright and the deception practised upon Isaac. It is claimed, and apparently on good grounds, that the customs of the Arab in Mesopotamia to-day are in all respects what they were thirty-five hundred years ago, when Abraham dwelt there, and was a great sheik, with flocks and herds and servants. Hence the ideals and customs prevailing amongst them furnish a good criterion as respects those in vogue in the days of Isaac, Jacob and Esau.

It is declared that to this day the first-born son of the family is the heir of the estate, with full authority next to his father. It is the custom amongst the Arabs that the elder son shall recognize by fast the birth date of a celebrated ancestor, from whom he has received patrimony. On the other hand, other members of the family celebrate such a day as a festival. For the elder son to partake of the feast on such an occasion would mean the renouncement of his birthright to the next one in succession.

Applying this to Esau and Jacob: Presumably the occasion was a celebration of the birthday of their grandfather Abraham, from whom proceeded the great blessing of God, which, as the elder son of the family, Esau had inherited. It was a day, therefore, in which it was incumbent to fast, but a holiday and special lentil festival to Jacob. As the elder son it would not have been necessary for Esau to purchase victuals from his brother, for, as the head of the home next to his father, he could have commanded whatever he desired.

On this occasion, however, when he asked Jacob for the savory food, the latter was astonished and practically said: "Do you mean it, or are you joking? Do you really mean that you wish to abdicate your rights as the first-born by partaking of the stew? If you do mean it, I shall very gladly assume responsibility and I will do the fasting as the first-born." Esau replied, "Yes, I mean it. Why should I fast? I have no confidence in the old Scripture promises anyway, and have serious doubts if God had any more communication with father Abraham than with others." Still doubting his sincerity, Jacob, after the manner of the people of the East to this day, said, "Swear it and I will believe it." So Esau swore that he voluntarily voided his rights to his brother Jacob, who was glad to go under the conditions because of his faith in the promises made to Abraham.

Why Isaac was Deceived

Our informant further declares that amongst the Arabs it is still considered entirely proper to deceive the aged, for the purpose of saving them from sorrow. For Isaac to learn that his first-born son had so disesteemed his privileges, it was surmised, would cause heartache and sorrow. Hence his wife and Jacob arranged to deceive him. Esau was dishonest in attempting to take the blessing which he had forfeited and that with an oath. He seems to have feared that the blessing of the first-born would carry the bulk of Isaac's estate to Jacob. Apparently it was the earthly things that he desired and not the spiritual blessing of God through Abraham. So soon as Jacob left all the earthly inheritance in Esau's hands the latter seemed satisfied. And Jacob, too, was satisfied, because he got the portion which he specially desired and prized above everything else.

In full harmony with this the Scriptures denounce Esau as a profane, worldly-minded person, who sold his birthright share in God's special promises for a mess of pottage—for temporal, earthly refreshment. The Scriptures similarly praise Jacob because of his willingness to deny himself earthly comfort for the heavenly promises.

INTERESTING SERMONS.

Some of the Interesting Topics published in previous issues of Peoples Pulpit are as below. In ordering please do so by volume and number.

Vol. I., No. 3.
"Where Are the Dead?"
"Forgivable and Unpardonable Sins."
"What Say the Scriptures Respecting Punishment?"

Vol. I., No. 4.
"Rich Man in Hell."
"In the Cross of Christ We Glory."
"Hosanna! Hosanna!"

Vol. I., No. 6.
"Liberty! Liberty! Liberty!"
"End of the Age Is the Harvest."
"Length and Breadth, Height and Depth."

Vol. I., No. 7.
"Thieves in Paradise."
"Christ Our Passover Is Sacrificed."
"The Risen Christ."

Vol. I., No. 8.
"Foreordination and Election."
"The Desire of All Nations."
"Peace, Be Still."

Vol. I., No. 9.
"Sin's Small Beginnings."
"Paradise Regained."
"The Coming Kingdom."

Vol. I., No. 10.
"Sin Atonement."
"Spiritual Israel—Natural Israel."
"The Times of the Gentiles."

Vol. II., No. 1.
"Gathering the Lord's Jewels."
"Thrust in Thy Sickle."
"Open Letter to Adventist.."

Vol. II., No. 2.
"Weeping All Night."
"Every Idle Word."
"Refrain Thy Voice from Weeping."

Vol. II., No. 3.
"What Is the Soul?"
"Electing Kings."
"Do You Know?"

Vol. II., No. 4.
"The Hope of Immortality."
"The King's Daughter, the Bride, the Lamb's Wife."

Vol. II., No. 5.
"Calamities—Why Permitted."
"Pressing Toward the Mark."
"Christian Science Unscientific and Unchristian."

Vol. II., No. 6.
"Our Lord's Return."
"The Golden Rule."
"The Two Salvations."

Vol. II., No. 7.
"The Law of Retribution."
"Spiritism Is Demonism."
"Put Away All Filthiness."

Vol. II., No. 8.
"Necessity for Messiah's Kingdom."
"Jonah in the Belly of Hell."
"What God Requires of Us."
"Workmen That Need Not to be Ashamed."

Vol. II., No. 9.
"Day of Vengeance."
"The Lord's House in Top of the Mountains."
"Vessels of Gold and of Silver."

What Say the Scriptures About

SHEOL—HADES—HELL?

A very interesting pamphlet, explaining every verse in the Bible in which the original words are found that are translated into the English as "Hell," will be sent on postal-card request, free of charge, to any one. Address BROOKLYN TABERNACLE, Brooklyn, N. Y.

The Bible Students Monthly

International Bible Students Association, *Publishers.*

VOL. II — BROOKLYN, N. Y. — No. 11

Immortal Worms and Unquenchable Fire

"Where their worm dieth not, and their fire is not quenched."—Mark 9:44.

THESE words from the lips of our Master, the Great Teacher, have been grievously misunderstood. The teaching of our Protestant childhood was to the effect that only the saintly elect would go to heaven and that others would not only lose heaven, but gain an eternal life in torment. Thus our text was understood to portray what practically the whole world of mankind would be compelled to endure. This hell was pictured to our childhood minds from outside the Bible as heated to a white heat. If we expressed wonder or surprise that any human creature could endure such conditions so long the answer was that God would exercise his omnipotent power to make us fire-proof and pain-sensitive. Some theologians of the Thomas à Kempis school of thought went so far as to picture the poor creatures in their sufferings and to show that the heat would form a kind of an asbestos covering which would shield them from a measure of its intensity. But those deluded theologians proceeded to explain that these outer coverings would crack and shell off every little while, leaving the poor victim freshly tender that his suffering might be the more intense.

Of course, these theologians of the past had their difficulty in dealing with the worms. They could imagine devils who would oversee the torture as being made immune to pain by the chief torturer, the Almighty God. But just how to imagine the worms getting along in so great a heat and how they would in any wise increase the torture of the poor sufferers was to many a perplexity. But patient thoughtfulness along these cruel and devilish lines enabled some to formulate the theory that the worms would be fiery ones, living in fire, delighting in fire—worms that would bore through the incrustations and add still further to the horrible sufferings of the world of mankind.

Was This What Jesus Meant?

Did the Great Teacher intend that such conclusions should be drawn from his language? And did he stop short of the description from reasons of sympathy or modesty or shame? Is this the general teaching of God's Word or has a great and terrible mistake been made? And have we mistaken a figure of speech and treated it as literal? We erred. We misunderstood. The Great Teacher who rebuked his disciples, James and John, when they desired to call fire from heaven upon the City of Samaria, because the people thereof refused to sell them food for the Master—the sympathetic One who said to them, "Ye know not what manner of spirit ye are of; the Son of man came not to destroy men's lives, but to save them"—could that Son of man in any wise intend to tell us that our great Heavenly Father had less of the spirit of love and righteousness than the two impetuous disciples? Did he mean to intimate that while the disciples might impetuously have been willing to destroy the earthly life of the Samaritans, the Heavenly Father, of still more demoniacal disposition, would treat practically all mankind ten million times worse than that and use Divine Power to all eternity to perpetuate the sufferings of his earthly creatures which his own Word declares were born in sin, shapen in iniquity, in sin did their mothers conceive them—earthly creatures, too, whose environment was unfavorable and whose Adversary, the devil, God neither destroyed nor bound?

Such an interpretation, my dear readers, is not supposable. We must look for some explanation of the Master's words more consistent with his own character and with the Heavenly Father's character, and more consistent with our conception of what a Just, Loving, Wise and Powerful Creator would do. It does not answer the purpose to say, as so many do, "Bosh, do not discuss such a matter. Nobody now believes such things!" This one Scripture repudiated would shake our confidence in the whole Bible. But rightly explained and understood it would settle and increase our faith in the Scriptures as a Divine message.

Entering Into Life

Let us go back to Jesus' day and in mind place ourselves with those who heard him utter the words of our text and context. The Teacher had just said, "If thy hand offend thee, cut it off—it is better for thee to enter into life maimed, than, having two hands, to go into hell, into the fire that never shall be quenched, where their worm dieth not and their fire is not quenched." He said the same in the following verses respecting the foot and the eye. Was he speaking literally or figuratively? Does any sane person suppose today that Jesus advised a literal cutting off of a hand or a foot or the plucking out of an eye? Assuredly not. And the person who would follow his counsel in that way would be considered unbalanced in mind.

All recognize what he did mean, namely, that if any who desired to have eternal life found that they had hindrances of appetite or pleasure or what not, as dear to them as an eye, foot, hand, these precious, but disqualifying sins or wrong-doings, should be put away—no matter how precious they were—no matter how highly esteemed. By way of contrast, the Master suggested that if the retaining of these things would hinder them from entering into life they could not afford to retain them—that even if they were to carry the figure further and suppose that in the future life they would be deprived to the extent of being maimed to all eternity it still would be preferable to them to practice the self-denial now and to enter into life.

Be it noted that the reward here indicated is in the entering into life, and the intimation is that those who fail will not have life at all—that they will fail to attain life; that they will have no eternal life, either in pain or in pleasure. Let us examine our text further and see this.

Gehenna Typed the Second Death

The word **hell** in our text is from the Greek word **gehenna,** which, in turn, was a corruption of the Hebrew word **geh-hinnon,** which signifies **valley of death.** There are two other words in the New Testament Greek, translated **hell** in our common version. One of these, **tartarus,** has no reference to humanity whatever, but merely signifies our earth's atmosphere—the place where Satan and the fallen angels are restrained in chains of darkness (II Peter 2:4). The other Greek word rendered hell in the New Testament is **hades,** which corresponds exactly to the word rendered **hell** in the Old Testament, namely **sheol.** And all scholars know that both of these words signify the same thing. They are used interchangeably in the Scriptures to designate the state or condition of death—the tomb. No person, of even slight education, would for a moment attempt to claim that eternal torment is taught by **sheol, hades** or **tartarus.** The great stress of all who teach eternal torment falls, therefore, upon the word **hell** found in our text—in the original Greek, **gehenna.**

A Valley Outside Jerusalem

I wish that those of you who have modern Bibles with maps at the back would turn to the map of the City of Jerusalem and there notice on the Southwest side of the City, just outside the wall, the Valley of Hinnom. That is the Valley that in brief was called Geh-hinnon, the Greek of which is **gehenna.** All of our Lord's uses of the word gehenna stand related to that Valley. For the sake of our large number of readers it will be worth while for us to take a glance backward at the history of that Valley during many centuries before Jesus' day.

The first mention of this Valley in the Bible is found in Joshua (15:8), where it is given as one of the boundaries of the tribe of Judah, according to the lot cast by Joshua in the division of the land that had come into possession of the Israelites. It is again mentioned similarly in Joshua 18:16. The next reference to this Valley is found in II Kings, 23:10. There we read how Josiah, the good King of Judah, instituted a great reform in the nation and abolished idolatry, one of the most heinous forms of the idolatry having been practised in this Valley of Hinnom, which had gotten a new name, namely Topheth. History tells us hat the Israelites built in this Topheth, the Valley of Hinnom, a great brass image to the heathen god Moloch.

In various places they had groves in which a licentious form of worship was enacted and then they resorted to this Valley of Hinnom to offer sacrifice of a most revolting kind to the heathen deity. Sometimes it was a boy and sometimes it was a girl that was placed naked in the arms of the great image after it had been fired to a red heat with fuel piled underneath the image and passing through it as a flue. The cries of these infants so horribly sacrificed were drowned by the cheers of the worshippers and various musical instruments.

All of this, indeed everything akin to suffering, was strictly forbidden by the Divine Law given to Israel. And they had been specially warned against this very form of idolatry (Lev. 18:21; Deut. 18:10). It is a gross mistake and slander of the Divine character and Law to suppose that it ever sanctioned torture. And it is a still worse slander upon God to suppose that he would himself do, and that for all eternity, what he condemned in his fallen creatures.

The Lord declares all this through the Prophet Jeremiah (7:31-34). Here God particularly forwarned the Israelites that their wrong course would eventuate in the terrible time of trouble which came upon Jerusalem in the year A. D. 70, when it was estimated that over a million died at the siege of Jerusalem. In fulfillment of this prophecy the Jews cast the dead bodies over the wall of Jerusalem into this very Valley. Thus we read, "Behold, the day is come, saith the Lord, that it shall no more be called Topheth, but, The Valley of Slaughter; for they shall bury in Topheth till there be no place. And the carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth."

After the reformation made by King Josiah the Valley of Hinnom was desecrated to the intent that it might never afterward be considered fit for any kind of religious worship, sacrifice or ceremony. It became the valley of defilement. It was used at certain times for the burning of the offal and rubbish of the city. It became the dumping place of dead cats and dogs, etc. If any of these fell upon the ledges of the rock, no one thought worth while to interfere, and the maggots and worms destroyed them. Fires also were lighted occasionally to burn the combustible rubbish, and brimstone was added so that the fumes might destroy any malarial tendency, in the interest of the health of the city.

The Lesson Jesus Taught

We have before our minds now the gehenna fire which no one ever attempted to quench, but which was designed to consume utterly everything cast into it. We have in mind also the worms of which he spake—worms which were permitted to feed on the carcasses undisturbed until the carcasses were consumed and the worms themselves died. Another item here should be noticed, namely, that a saying amongst the Jews was, Whosoever commits such a misdemeanor will be in danger of going from bad to worse until he will be brought before the tribunal of the Sanhedrin, a culprit. Jesus took the same line of proverbs and declared that anyone violating the Golden Rule to the extent of calling his brother a fool would be in danger eventually of such digression from righteousness as to bring him under sentence of the greater tribunal of Messiah's Kingdom, and, "Whosoever shall say unto his brother, Thou art a fool, shall be in danger of gehenna fire."—Matt. 5:22.

What the Great Teacher meant was that the earthly Jerusalem was a picture or type of the heavenly Jerusalem, which represents the Divine Government or Kingdom—the New Jerusalem, which by and by, will come down to earth—when God's will shall be done on earth as it is done in heaven.

As gehenna lay outside of the wall of Jerusalem, so our Lord intimated there would be an antitypical gehenna outside the New Jerusalem. As the trash and offal of the typical city were consumed in the Valley of Hinnom, so the offal and trash of humanity who will refuse all of God's favors, mercies, blessings and opportunities, will be treated as disgraceful wretches and be consumed, destroyed, in the antitypical gehenna—which is the Second Death. Concerning this antitypical gehenna, the Second Death, we are definitely informed of the characters which will there be destroyed utterly, as Peter says, "as natural brute beasts."

We have a description of this symbolical New Jerusalem or Divine Kingdom (Rev. 21), composed primarily of the Church, and secondarily of all from the world who, during Messiah's reign, will enter in through its gates and enjoy the blessings of Divine favor and life eternal. And hen we read, verse 8, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the Second Death."

Note that this lake of fire and brimstone into which all the offscouring of humanity will be cast is a symbol, and the meaning of the symbol is plainly stated in the words, "Which is the Second Death." The first death passed upon all mankind on account of father Adam's disobedience. Our Lord Jesus was appointed the Savior of Adam and his race and gave his life a ransom for all, to rescue all from death, to give to each and every member of Adam's race one full, fair opportunity for a test of loyalty to God and righteousness and to secure life eternal in the New Jerusalem. Contrariwise all who will reject that full opportunity will die the Second Death, from which there will be no redemption, no resurrection, no recovery of any kind.

PUBLISHED MONTHLY IN THE INTEREST OF BIBLE STUDY
F. E. THOMSON, EDITOR
BROOKLYN TABERNACLE, BROOKLYN, N. Y.
MONTHLY—12 CTS. A YEAR. SAMPLE COPY FREE.

DIVINE WORSHIP EVERY SUNDAY
Brooklyn Tabernacle, 13-17 Hicks St.
3 P. M. and 7:30 P. M.
SEATS FREE. NO COLLECTION. YOU ARE INVITED.

Ministers of the Peoples Pulpit Association tender their services at funerals free of charge. They also invite correspondence from those desirous of obtaining Christian counsel. Address as above.

Prophecies thousands of years old are fulfilling before our eyes. The wilderness is being made to blossom as the rose, not only in the arid regions of our far Western States, but in the supposed cradle of the human family in the land of Mesopotamia, where Abraham lived. The power which is accomplishing these things, in fulfillment of God's Word, is human. The force behind the energy is not spiritual, but financial. The motive is not the fulfillment of the Scriptures, but selfishness—the desire for wealth.

All classes of people seem to be amazed at the increasing preparations for war, and these, notwithstanding the cry of "Peace! peace!" and the realization on the part of all that warfare has become more terrible than ever before, by reason of the advancement made in the production of destructive explosives and every conceivable device for hurling them at opponents. Statesmen seem to be impelled by an unseen but dreadful power to almost bankrupt their governments in adding battleship to battleship, device to device, for the destruction of those whom they profess to recognize as fellow-Christians.

"I have never united myself to any church, because I have found difficulty in giving my assent, without mental reservation, to the long, complicated statements of Christian doctrine which characterize their Articles of Belief and Confessions of Faith. Whenever any church will inscribe over its altar, as its sole qualification for membership, the Savior's condensed statement of the substance of both law and gospel, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself,' that church will I join with all my heart and all my soul."—"Abraham Lincoln's Confession of Faith."

A scientific gentleman in England startles the world with the declaration that he has discovered a certain electric ray that can be focused like light and be used to paralyze armies as easily and as quickly as though lightning had desolated their ranks. This new weapon of destruction, it is said, has been tendered to the British War Department. It is called an "attribute of high-frequency electric current," which can be separated and, by mechanical contrivance, be deflected and aimed in much the same way as a stream of water from a hose pipe.

The "Scientist" has the following to say: "The most striking experiment of all had a horse for its subject. By a mechanical device, which is, of course, a secret invention, it was brought to bear upon the horse at a range of four miles. The results could not have been more rapid or more destructive had the range been four yards. The brute staggered as though dazed by a blow from some unseen hand, then fell stone dead. The same thing would have happened had the range been doubled or trebled, and the fate of a horse might have been the fate of an army corps."

Surely the increase of knowledge of our day can be safely entrusted only to perfect beings controlled by the Law of Love, or controlled by a higher power, until their uplifting shall have been effected—or their destruction in the Second Death, exactly as the Bible shows.

"Thy Kingdom come, thy will be done on earth as it is done in Heaven."

Thieves in Paradise

Luke 23:43.—This greatly misunderstood text explained in Peoples Pulpit, Vol. I, No. 7.

Send post card for free sample.

Which is the True Gospel?

"I am not ashamed of the Gospel of Christ."—Romans 1:16.

CHRISTENDOM was startled recently by a communication which announced that the Christian Alliance had lifted a collection of $60,000 in a few minutes—$300 in cash, the remainder in promises. Then followed the startling announcement of Brother Simpson, its President, that the collection lifted would probably be the last at Old Orchard, because the Camp Grounds directors had rented its Autorium for three days for the use of the International Bible Students Association. He declared that he disagrees with the Association's theology. This was a veiled threat that the directors of the camp ground must break their contract with the Bible Students. This they promptly did, and the money paid in advance was accepted back, rather than go to Law. It was for that reason that it held its convention "outside the camp." We are glad that its fence does not separate us from our great Redeemer and Teacher.

Explanations Surely in Order

Since Brother Simpson may not care to tell the whole truth about the matter and since the Christian public is interested and ought to know the facts, we shall tell them. The unpleasant duty, however, will not necessitate the saying of an unkind word concerning Mr. Simpson and the Christian friends who are in alliance with him.

There are two reasons why Brother Simpson thought it doubtful if he could come next year following the Bible students' three days of this year.

(1) He knew instinctively that his collections would be smaller, hardly worth coming for, if the people should begin to get the eyes of their understanding more widely opened respecting what really constitutes the Gospel of Christ.

(2) The $60,000 "raised" was not cash and a large proportion of it never will be. Some of it is promised over and over again and telegraphed over and over, as was the case with the young woman who in the spectacular manner offered her jewels from time to time and had it mentioned in the papers. Such repetitions of "charitable work" are considered entirely proper by many in connection with religious work in various denominations, "for the good of the cause." Subscriptions are given publicly without hope of payment, to influence others who are more sincere—some of whom in the excitement give more than they can afford.

Chicago Stockyard Method

This same method is illustrated in the Chicago Stock Yards. A fine, large, trained bull gallops out to meet the cattle designed for slaughter. He waltzes before them and becomes their leader. Following him in a grand rush for a narrow passage they crowd one another to the executioner, who knocks them senseless. A special place, just large enough, is provided for the decoy bull, who, later, goes out to lead on another herd for the slaughter.

We do not mean to say that those who give their money are slaughtered or otherwise injured. We believe that they are blessed—that everyone is blessed who sacrifices anything heartily unto the Lord or to what they suppose to be his service, whether it is or not. It is the method of getting the money from the people and the deception practiced which we deplore. However, the Alliance has plenty of company in this method in larger Christian denominations. It is part of the "business" method of recent years. Some who did not understand this "business" method wondered where all the money apparently contributed to the "Christian Alliance" work was spent. An investigation of its financial accounts was made, which revealed the fact that they were chaotic, and other "business" methods were advised.

"The Darkness Hateth the Light"

Some one may inquire why the Christian Alliance should fear us and whether or not we have ever done them harm. We reply, Never have we injured them in the slightest degree, nor ever even publicly mentioned their name before. Their opposition to us is on the lines of general principles mentioned by the Great Teacher, "The darkness hateth the light;" "All things that are reproved are made manifest by the light" (Eph. 5:13). Our work is to proclaim the true Gospel—to incite Christian people to Bible study in the light of the Bible's own testimony and without sectarian spectacles, which, in the past, have so distorted the Word of God and set it forth in false colors.

As Christian people come to see the grossness of the errors by which they have been blinded, the light not only has a blessed and transforming effect upon their minds, but it influences their pocketbooks also. They no longer appreciate the "business" methods of the Alliance nor the brand of Gospel which it sets forth. The more God's people come to a correct understanding of the teachings of his Word, the smaller will be the collections of the Christian Alliance. That is the real secret of their opposition. We would that it were true that they would never take up another collection at Old Orchard! The heathen have already had too much of their Gospel of damnation. God's name has already been slandered and blasphemed enough by the false Gospel message—that nine hundred and ninety-nine out of every thousand of humanity ever born are to suffer eternal roasting because of father Adam's sin and the ignorance, stupidity and meanness which have resulted.

Which Is the True Gospel?

Catholic and Protestant orthodoxy have set forth for centuries two general views of the Gospel of Christ. To whatever extent they now disagree with these they should publicly disown and abandon them. Until then they are besmirched with whatever odium attaches.

The Catholic Gospel (Good Tidings) is that all the heathen, all Catholics and all Protestants, except a mere handful, go to a Purgatory of awful suffering, terrible anguish, lasting for decades, centuries and thousands of years, roasting, boiling, agonizing, and thus purging away their sins and dross that they may ultimately attain to heavenly bliss for the remainder of eternity.

Our Protestant Gospel

Our Protestant Gospel, of which we are so proud that we want to thrust it upon Jews and Catholics and heathens everywhere, we should thoroughly understand, enjoy and appreciate before we waste good time and money giving it to others. Here it is: Four centuries ago our forefathers were not Protestants but Catholics and believed in Purgatory, etc., as above. Then what was known as the Reformation Movement set in. Catholics, Jews and infidels will admit with Protestants that a great blessing of enlightenment and civilization has come to the world in the train of the Reformation Movement.

The Reformers criticized the Catholic teachings which they had formerly believed. They examined their Bibles and found nothing there to the effect that Mary was the mother of God, nor that we should pray to saints, nor that we should use pictures or images in our worship, nor that their sacrifice of Christ in the mass was proper, nor that there was a Purgatory anywhere. The Reformers threw out these things as unscriptural. They completely demolished Purgatory in their minds, declaring that it had never been anything more than imagination. Then came another thought, viz: What must we do with the thousands of millions of mankind that we and our fathers for centuries supposed were in Purgatory, roasting, stewing, tortured, but hoping for heaven. They looked at one another in consternation. They had hearts and symapthies and felt that as it had devolved upon them to smash Purgatory, it must also devolve upon them to re-locate all those thousands of millions whom they had on their hands. They felt the weight of the responsibility. Could they demand of God that they should be put into heaven? Surely not! Surely only the saintly few are fit for heaven! They, as well as all, recognized that fact. Then, with blank consternation, they determined that they must crowd the entire mass into a hell of eternal torture and shut the gates upon them forever and write upon the gates, "Who enters here abandons hope."

Brother Calvin to the Rescue

Taking from practically all humanity all future hope made the Reformers for the time heartsick. It would be awful to do that for one person, but to thus "do" all humanity seemed terrible.

But Brother John Calvin helped them amazingly and took from them their burden. He told them that they should not worry, because it was all God's fault and not theirs. God had predestinated them to that awful future long before he created man. Now they should merely try to think of themselves as the "elect" and try to forget everybody else. Of course, it seemed horrible to charge all these things against the God of all Justice, Wisdom, Love and Power. But it was the only solution which occurred to them. John Calvin's theories were afterwards embodied in the "Westminster Confession of Faith." And that confession of faith became the foundation of nearly all Protestant creeds. Brother John Wesley afterward objected, but admitted that only the saintly went to heaven and everybody else went to eternal torment. His protest was that, instead of this being by Divine foreordination and intention, it was, on the contrary, because of Divine unwisdom and incompetency.

"Good Tidings of Great Joy"

Surely no sane person can any longer defend any of the above "Gospels" as the true one, of which St. Paul was not ashamed! Surely St. Paul never preached any of those Gospels, nor did any of the Apostles—nor does the Bible support such theories, except by the turning and twisting of language, mistranslations of the original and misinterpretations of some parables. The plain statements of the Scriptures are all directly to the opposite.

The Bible teaches that "the wages of sin is death," not Purgatory nor eternal torment. "The soul that sinneth, it shall die." Adam, the perfect, was placed on trial for life eternal or death eternal. He sinned and the sentence against him was, "Cursed is the earth for thy sake; thorns and thistles shall it bring forth unto thee. In the sweat of thy face shalt thou eat bread until thou return unto the ground from whence thou wast taken" (Gen. 3:17-19). St. Paul declares the same: "By one man's disobedience sin entered into the world; and thus death passed upon all men, because all are sinners" (Rom. 5:12).

Looking about us we find this true. Everybody who is not dead is dying. As the Bible says, we are living under a reign of Sin and Death. Nothing that man can do can either eradicate sin or lift him out of the dead and dying condition. God alone can help us! He proposes to help us, and the message respecting that help is, in the Scriptures, called the Gospel. Its announcement by the angels on the night of Jesus' birth is full, complete, satisfactory, viz: "Behold, we bring you good tidings of great joy which shall be unto all people; for unto you is born this day in the City of David a Savior (life-giver) which is Christ the Lord."—Luke 2:10.

Ah, now we have the Truth! The penalty of sin is death! And the "good tidings" is that God has provided for our recovery from sin and death. The Savior gave his life for the cancellation of our sin, for the satisfaction of Justice, that in due time Adam and all his condemned and imperfect race might be released from the condemnation and be lifted out of the sin and death conditions which now prevail. That uplifting is Scripturally called the resurrection of the dead. Hence, the preaching of the early Church was, "Jesus and the Resurrection"—the Redeemer and his work.

"WHERE ARE THE DEAD?"

This sermon was published in PEOPLES PULPIT, Volume one, Number 3. The interest aroused and the great demand for copies of this sermon have been remarkable. A sample copy will be mailed to any one free.

The Seas in the Hollow of God's Hand

"Who hath measured the seas in the hollow of his hand."—Isaiah 40:12.

THE wonderful force and immensity of the thought of our text cannot be appreciated by those who have never been upon the great Ocean. As we travel through the water at railroad speed and keep watch in every direction, yet seldom see a vessel, large or small, day after day, we begin to get a little conception of the world in which we live. It is so much larger than previously we were able to comprehend. Yet by the aid of the telescope and the mathematical calculations we perceive that our earth and its seas are small, in comparison to many other worlds. We perceive that our solar system (our sun and his planetary satellites) constitutes but a small fraction of God's creation. Astronomers tell us that by the aid of sensitive photographic plates they are able to count about one hundred and twenty-five millions of suns, around which planets are revolving, as our earth revolves around our sun. And they estimate that only a small portion of these suns is visible to our naked eye—so far distant are they. Astronomers estimate that there are millions of other suns so far distant that their light cannot even be discerned by photography.

We stand appalled at the immensity of space and the law and order which everywhere reign. We heartily assent to the words of the Prophet David, "Day unto day uttereth speech, and night unto night showeth knowledge; there is no place where their voice is not heard." The person who can look upon this wonderful display of superhuman power and who can believe that these worlds created themselves, shows to the majority of us that, if he has brains, they are sadly disordered, unbalanced. The person who, after intelligent thought, concludes that there is no God, that everything came to be what it is by chance or by the operation of some blind force—that person is described in the Scriptures in the following words, "The fool hath said in his heart, There is no God."—Psa. 14:1.

"The Half Was Never Told"

On first reading our text some of us might have been inclined to say, Ah, a beautiful poetic extravagance! But not so, dear friends! As scientific instruments demonstrate to us the immensity of the universe we perceive that the Prophet used very moderate language indeed in his description of the majestic power and greatness of the Creator, representing him as weighing the mountains in his balances and holding the seas in the hollow of his hand and that, from his standpoint, a thousand years are but as a watch in the night. How insignificantly small we all feel in the presence of our God! No wonder some great men have been inclined to say that humanity is too insignificant from the Divine standpoint to be worthy of the least consideration—much less to be objects of Divine care and providence! The Scriptures encourage us to reason from the known to the unknown. They tell us that although God is so great, so wise, so powerful, he is also just and loving. And the more we consider the matter, the more reasonable this Bible description of the Almighty appears. His power we see demonstrated. The wisdom of One so great cannot be doubted. Then we come to consider, Could One so wise and so powerful be unjust or ungenerous? Our hearts answer, No; no one is really great who is devoid of justice and love. So surely as our God is Jehovah he must possess these qualities.

When we came in contact with the Bible, and particularly after we learned something of its teachings and got rid of the misrepresentations which gathered about it during the dark ages—then we began to recognize it as the message of Jehovah to his creatures. It informed us that the great Creator of the Universe is not only Almighty and All-wise, but loving and kind, with Justice as the very foundation of his Empire. From the Bible we learned, too, that our Creator had been pleased to make us in his own image, in his own moral likeness, to the intent that we might enjoy him and the fruits of his righteousness to all eternity. From this standpoint we began to realize that the loftiest sentiments of the human mind and heart are merely the reflections of this Creator.

Thus coming into sympathetic accord with our Maker we can comprehend the principles of his character—what justice signifies, and mercy and kindness—what is wisdom as contrasted with foolishness. From this standpoint we were enabled to see the glorious perfection of our Maker's character and attributes, which justify the name which he has taken to himself when he declares through his ambassador, "God is Love." As we come to realize this more and more, we are grasping the Infinite; we are getting near to the heart of the great Eternal One, who weighs the mountains as in a balance and measures the seas in the hollow of his hand.

"Like Unto Your Father"

Godliness is love-likeness, and, as the Scriptures declare, "Love is the fulfilling of the (Divine) Law" (Rom. 13:10). Our great Creator, the only living and true God, is thus seen in contrast with all the gods of the heathen, who are pitiless, merciless, vengeful, devilish. From the Bible we learn that Jehovah, the True God, takes delight in doing good—in the exercise of his Almighty power and wisdom in the creating of beings in whose everlasting life and enjoyment forever he takes pleasure. With such glorious intentions his creative work began with the celestial beings, who are still enjoying his favor. With similar benevolence he created man a little lower than the angels, crowning him with glory and honor as the king of all creatures, on the animal, the human, plane, the likeness of his Maker, who is a spirit.

Hearkening to the explanations of the Divine purposes by the Apostles and Prophets, we have received assurances that nothing has befallen humanity in all the dire experiences of the past six thousand years that the great Creator did not foresee. Further, we have the assurances that Divine Wisdom purposes eventually that the tears and sorrows, cryings and dying, the penalty for Original Sin, under which man has suffered all these centuries, the great Creator purposes shall work no real disadvantage to his creatures. Instead, the end of the Divine Program will attest the various elements of the Divine character as nothing else could have done. The holy angels, who have known no sin, will in mankind read to eternity a valuable lesson of the exceeding sinfulness of sin and the wisdom and blessedness of righteousness.

And even mankind, although at present suffering seriously under the weight of Divine displeasure and condemnation to death, will ultimately be so blessed and the weight of blessing so outweigh the sorrows of the curse, that every creature shall bow the knee and every tongue confess to Divine Justice, Wisdom, Love and Power, in connection with the Divine dealings with humanity.

"Joy Cometh in the Morning"

A night of weeping six thousand years long, involving suffering and sorrow to twenty-thousand millions, is an awful thought. But the proposition is a different one when we remember that the majority of Adam's children die in infancy and that to those who live their three score years and ten with labor and sorrow, there are pleasing and happifying experiences, as well as tears. And when we read that even the tears of a few years are a part of the disciplines, instructions and experiences which God designs shall be valuable lessons in preparation for a glorious and joyous eternity—then the whole matter begins to have a new aspect to our minds.

The night of weeping, six thousand years long, is about to be followed by the morning of joy. The New Day, in which darkness and sin will be abolished and in which the Sun of Righteousness will bless and heal the world of mankind, is a Thousand-Year Day for the blessing and uplifting of our race (II Peter 3:8). The Bible describes that day in most glowing terms. It is the day of Messiah, the day in which God's Kingdom shall come and his will be done on earth as it is done in heaven, the day in which the poor and needy will be lifted up from the dunghill of superstition and depravity, the day in which the knowledge of the glory of God shall fill the whole earth.

And there shall be no more fear. That day will not end as do others. It will not be followed by a night, but lead on to a glorious eternity for all of God's creatures who appreciate Divine goodness and, using the Divinely provided opportunities, will return to full harmony with their Creator. Such he will in turn recognize as his sons and, at his right hand of favor, they will enjoy pleasures for evermore.

The Revelation of Our God

One of old truly said, "Thou art a God which hidest thyself" (Isa. 45:15). How true! As a result the world by wisdom knows not God. He is near in his wisdom and love, yet he can be seen only by those whose eyes of understanding have been opened. But we are glad that the time is coming when all the blind eyes shall see clearly. "As I live, saith the Lord, the whole earth shall be filled with my glory," "The knowledge of the glory of God shall fill the whole earth as the waters cover the great deep" (Habakkuk 2:14). Then all shall see what God hath wrought and our temporary blindness will but accentuate the glorious brightness of his Wisdom, Justice, Love and Power:

> "Blind unbelief is sure to err,
> And scan his work in vain;
> God is his own interpreter,
> And he will make it plain!"

In the end it will be seen that the Divine permission of the reign of sin and death in the earth, instead of being a blot upon Divine character and a demonstration of Divine unwisdom and incompetency, will reveal the great Creator to his subjects, his children, as nothing else could have done. Besides, the experiences of mankind during the seven thousand years from Adam's creation to the end of Messiah's mediatorial Kingdom will demonstrate traits of the Divine character which could not otherwise be manifested to angels or to men.

For instance, without the permission of sin, the element of Divine Justice and the unalterable opposition of God to all sin would never have been known to his creatures. His sentence upon father Adam and his race and the permission of the reign of death and sin for all these centuries have demonstrated the fact that Divine Justice cannot be trifled with. And this reign of sin and the strength of the Divine opposition to sin, and the sentence upon sinners, in turn gave opportunity for the exhibit of Divine mercy, compassion, sympathy, love. Undoubtedly God's love was known to the angelic hosts before, but not to the same extent. His dealing with humanity will prove the depth of his sympathy to angels and to men. "God commended his love toward us, in that while we were yet sinners Christ died for us" (Romans 5:8). Surely, as the poet declares, we have in this a manifestation of

> "Love Divine, all love excelling."

More than this: Some of us at one time were, perhaps, inclined to criticize our Maker and to say that he had no right to redeem us at the cost of Calvary; that it was wrong to cancel the sins of one and require their payment of another. But we erred. It was not thus. Rightly understood, the dealings of the Father with the Son add still further to his glory—magnify still more his Wisdom, Justice, Love and Power. With all power and authority the Almighty would not command the death of his Son. For Jesus to become man's Redeemer meant his voluntary sacrifice of himself. And how shall we understand this—the Redeemer's willingness to be man's ransom-price? The Scriptures, replying, tell us that it was because of his great love for the Father, his great confidence in him and his willingness to submit to the Divine will and purpose and arrangement in everything. Yet, notwithstanding the willingness of the Redeemer, the Father would not permit him to engage in this great undertaking which would cost himself so much, unless he would give him a corresponding reward. Thus we read of Jesus, that "for the joy that was set before him he endured the cross and despised the shame."

"No! It Is Just Like Him"

The Divine plan being set forth to an old colored woman, she was asked if it was not strange that God should do such great things for us. Her answer was, "No, Master, it is just like him!"

So we say respecting the great God who made the heavens and the earth and sun and stars, It is not strange that he should have a glorious Plan for all of his creatures—a Plan which will fully exemplify his character—his Justice, Wisdom, Love and Power!

And amongst these wonderful things of the Divine Purpose none is more wonderful than that which relates to the Church class, "the elect," drawn and called and begotten of the holy Spirit during this Gospel Age. These, justified by faith instantly, are a separate class from the world, who will be justified, perfected, through works during Messiah's glorious reign. The arrangement for their faith-justification through the merit of the Redeemer in advance of the world's justification is for the purpose of allowing these, who, by nature are "children of wrath even as others," to become sons of God on the spirit plane, "partakers of the divine nature."

Dealing on lines of impartiality, God's offer to these members of Adam's race, a "little flock" in all, is that, if they join with their Redeemer in sacrifice and walk in his footsteps, his merit shall cover their blemishes and they may become for all eternity his glorious Bride and joint-heirs with him in his Kingdom—that they may sit with him in his Throne and be associated in the great work of uplifting the children of men.

How wonderful is our God, infinite in all his qualities! "Who hath known the mind of the Lord; who hath been his counsellor!" (Romans 11:34). How came all these wonderful things which are written in his Book, unless by his own knowledge? Let us bow before him and adore him and be faithful followers in the footsteps of Jesus until the end of the race—until we receive the crown of life.

The Hope of Immortality

THIS subject, which has been so misunderstood, is convincingly and Scripturally treated in Peoples Pulpit, Volume 2, Number 4.

Send post card for free sample.

EVERY THINKING
CHRISTIAN
SHOULD READ

PASTOR RUSSELL'S
BOOKS
"Studies in the Scriptures"

Respecting the first volume of this work THE ATLANTA CONSTITUTION says editorially:

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the church—outside the plan of salvation, and if Calvinism be true, outside of all hope and inside of eternal torment and despair.

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love and mercy and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts that he throws a flood of light upon that seem to uncover its meaning."

* * *

The set of six volumes, cloth, 3.000 pages, is supplied by the BIBLE AND TRACT SOCIETY, NO. 17 HICKS ST., BROOKLYN, N. Y., for the usual price of one such volume, namely, $2. This includes postage or expressage to your home, anywhere.

Jesus a Wonderful Man

"What manner of man is this, that even the winds and the sea obey him."—Matt. 8:27.

WE have always sympathized deeply with the Apostles in their experience with the storm on the Sea of Galilee. The storm was so violent that even the experienced fishermen were in terror and wakened their Master Jesus. The latter, weary with travel and preaching, was sound asleep in a little cabin at the stern of the vessel. They appealed to him, "Master, carest thou not that we perish?" Then Jesus arose and, at his command, the storm ceased and a great calm prevailed. Then it was that his fishermen disciples exclaimed, "What manner of man is this, that even the winds and waves obey him?"

Although more than eighteen centuries have since passed, the same question is going the rounds of most civilized peoples of the world—What manner of man is this?" Some of the best thinkers and noblest hearts of all nationalities, Jew and Gentile, agree that Jesus of Nazareth was a most wonderful man. It is still agreed, as in the days of his presence, that "never man spake like this man!" Some, indeed, called him a deceiver. Others said that he was under the control of evil spirits. Others, going to the opposite extreme, declared that this great Jew was Jehovah himself, who, for the time, was masquerading as a man.

"Wonderful Words of Life"

A man should be judged by his own words and not by the words of others, whether friends or foes. As we promptly reject the testimony of his enemies as contradictory to the facts, so, when the friends of Jesus contradict his own words in their endeavor to honor him, they should not be followed. Their counsels respecting what they do not know should be as thoroughly rejected as those of his enemies, when they contradict his own testimonies. Pastor Russell contends that the greatest of all Jews told the truth about himself, as well as about other matters in his "wonderful words of life." He declared, "My Father is greater than I." (John 14:28.) He declared that he delighted to do his Father's will and that he had come into the world to do it, even at the cost of self-sacrifice and every self-denial even unto death (Hebrews 12:2). When he prayed to the Father with strong cryings and tears in Gethsemane (Hebrews 5:7), he was not shamming. He was not perpetuating fraud and deceiving his disciples then and since.

Jesus declared that the Father sent him and that he delighted to come in obedience to Jehovah's will, to be his agent and servant in the outworking of a great plan for human redemption. Those who deny all of this, and who have awakened so much confusion amongst Christians, and have made the Gospel of Christ impossible to the Jew, should give an account of themselves and explain by what authority they contradicted the Great Teacher—"The Father is greater than I." And when they claim that the death of Jesus was merely a farce, and that he as Jehovah merely stepped out of the Body of Jesus and perpetrated a fraud and pretended to be dead and aroused his disciples so to think and so to teach, and pretended later to be raised from the dead—those who thus teach and who thus confuse the minds of all Christendom and Jewry, should explain away, if they can, the plain statement of the Apostle that God raised up Jesus from the dead by his own power on the third day.

"God Manifest in Flesh"

"Adam was created in the image and likeness of God," hence God was manifested in Adam's flesh. Still more so was he manifested in "The man Christ Jesus" (I Timothy 2:5). The Scriptures declare most positively that Jesus had a previous existence on the spirit plane and that he voluntarily consented to be made flesh for the outworking of Jehovah's plan. He was not a sinner like others. His life was directly transferred at his birth from the spirit to the human plane. Thus he was a partaker of human nature on his mother's side only, and his life was unimpaired—"holy, harmless, separate from sinners." Thus as a perfect man he was the corresponding price for Father Adam at thirty years of age. And he was "God manifest in the flesh" in the same manner that Adam was before he sinned.

But more than this, he obtained a special blessing which Adam never knew. At the time of his consecration to death at his baptism he received the anointing of the holy Spirit and begetting again to the spirit plane as the Anointed One—the Anointed Priest and King for Israel and through Israel for the world. By virtue of that anointing he became the special ambassador of Jehovah—his special representative amongst men. Thereafter he was God manifest in the flesh in a far higher sense than was Adam. Thus was this Wonderful One The Son of The Man, and, by the begetting of the holy Spirit, specially also the Son of God.

Michael One Like God

The Hebrew prophets had foretold this greatness of the Messiah, who at the Divinely-appointed hour will assume the dominion of earth, setting up by Divine authority his Mediatorial Kingdom, which, for a thousand years, will reign triumphantly, binding Satan and sin in its every form and setting at liberty every good principle of righteousness for the blessing of Israel under the New Covenant (Jeremiah 31:31), and through Israel the blessing of every nation. "Unto him every knee shall bow and every tongue confess, when the knowledge of the Lord shall fill the earth."—Hab. 2:14.

Jehovah, through the Prophet Daniel, called this great Messiah Michael, and tells that when he shall stand up, when he shall take his authority and begin his rule, there will be a time of trouble such as never was since there was a nation, incidental to the inauguration of the Empire of Righteousness, for the purpose of bringing peace on earth and good will amongst men.

Michael, the arch-angel, signifies One like God—a god-like one. Whoever, therefore, believes in Messiah from this standpoint must not expect a human Messiah of flesh and blood. He must expect just such an One as the Scriptures declare Jesus now to be—the glorified Son of the Highest. Moreover, the New Testament, after telling that this Great Messiah must reign until he shall have put all enemies under his feet, in subjection, tells also that then he will in turn, at the close of his Mediatorial reign, deliver up the Kingdom to God, even the Father, that Jehovah may be all in all. There is no suggestion, therefore, on the part of Jesus or his Apostles that at all corresponds with the absurd suggestions and contradictions of those who claim that Jesus was his own Father—that the Father and the Son are the same person under two names.

WORRY WILL SURELY KILL.

Worry injures beyond repair certain cells of the brain, and the brain being the nutritive center of the body, the other organs become gradually injured, and when some diseases of these organs or a combination of them arise death finally ensues.

Thus worry kills. Insidiously, like many other diseases, it creeps upon the brain in the form of a single, constant, never lost idea, and, as a dropping of water over a period of years will wear a groove in the stone, so does worry gradually, imperceptibly and no less surely destroy the brain cells that lead all the rest, which are, so to speak, the commanding officers of mental power, health and motion.

Worry, to make the theory still stronger, is an irritant at certain points which produces little harm if it comes at intervals or irregularly. Occasional worriment the brain can cope with, but the iteration and the reiteration of one idea of a disquieting sort the cells of the brain are not proof against.

It is as if the skull were laid bare and the surface of the brain struck lightly with a hammer every few seconds with mechanical precision, with never a sign of a stop or the failure of a stroke. Just in this way does the annoying idea, the maddening thought that will not be done away with, strike or fall upon certain nerve cells, never ceasing, diminishing the vitality of the delicate organisms that are so minute that they can be seen only under the microscope.—"Journal of Physiological Therapeutics."

When God Was Alone

From Only One Standpoint Can Divine Wisdom and Love be Discerned in Connection with Mankind.

THE Scriptures declare a "beginning of the creation of God," and this evidences the fact that God was previously alone—the self-existent One. His qualities and attributes then were the same as they are now, for the Scriptures declare his unchangeableness—"the same yesterday, today and forever."

Moreover, the completeness of the Divine perfection is such that companionship was not necessary to the happiness of Jehovah. The only one who inhabiteth eternity is self-centered. The creation of angels and of men was indeed his pleasure, because, benevolently, he desires to do good, to give capacity for pleasure and to afford it opportunity for gratification. Furthermore, the highest good of his creatures called for an exhibition to the full of all the elements of the Divine character—Divine Justice, Love, Power and Wisdom. The scope of the exercise of Divine power is the Universe, but it is difficult for our finite minds to comprehend the meaning of this word—Universe.

Astronomers tell us that by the aid of photo-astronomy they can see nearly 125,000,000 suns—solar systems like our own, with supposedly more than a billion of worlds more or less like our earth. These, we may assume, are in process of development, are in preparation for inhabitants whom the great Creator will in due time provide. From the Scriptural standpoint, however, the great work of Creation began with our earth. What a boundless thought we have in the bare suggestion that the billion worlds are to be peopled, and that the lessons of righteousness and sin, of life and death eternal, now being taught to humanity, will never need to be repeated.

The Permission of Evil

From only one standpoint can Divine Wisdom and Love be discerned in connection with the history of mankind. It must include the Age about to be ushered in—the period of Messiah's reign of righteousness; the time in which every member of Adam's race, sharing the penalty of sin and death because inheriting his weaknesses, will be set free from these; the time when the full knowledge of the glory of God shall be granted to every human being; and when a full opportunity will come to each by obedience to gain life everlasting.

The lesson thus far taught is the goodness and the severity of God—his goodness in bringing us into being, and his severity in the punishment of father Adam's wilful transgression; also, to both men and angels, Justice, unswerving Justice. The next lesson will be, that God is love. The foundation for these lessons is already laid in the Ransom sacrifice of Jesus, through and on account of which he becomes the world's Redeemer and Restorer. A few can believe this message by faith; but not many have the ear of faith nor the eye of faith. Only the saints are able to appreciate this great fact at the present time.

That which is now secret and understood only by the few is shortly to be made manifest to every creature in heaven and in earth. All will then see and be able to appreciate the great fact that the redemption accomplished by the sacrifice of Jesus is world wide and means a full deliverance from the sin-and-death condemnation, which passed upon Adam and all of his race, to all who will accept the same as a gift from God. The remainder will he destroy in the "Second Death."

The Scroll With Seven Seals

The Divine purpose, originally known only to Jehovah himself, was indeed declared through the prophets and in the Law, but those who declared it understood not their own visions and prophecies. Not until Jesus appeared and received the anointing of the holy Spirit at his baptism did the Divine Plan begin to be unfolded; and then it was unfolded to Jesus through the holy Spirit which came upon him, witnessing his consecration to death and begetting him to a new life, beyond the vail.

This is shown symbolically in the picture of Revelation. During the time preceding the undertaking of the work by Jesus the announcement was made everywhere, "Who is worthy to take the scroll and to unloose the seals thereof?" None was found worthy. Many were found perfect, but something more was required—the testing and demonstration of loyalty to God, even unto death, even the death of the cross. Until Jesus came into the world and vowed his consecration to death, no one had been found worthy even to understand the great Plan of the Ages which Jehovah God had purposed in himself before the foundation of the world. As soon as Jesus made his consecration and began his work, to him the scroll of the Divine Purpose was committed and the announcement was made, "Worthy is the Lamb that was slain to receive honor and dominion and might and power" (Revelation v:9). And to him was given the scroll with full authority to read, to understand and to fulfill its glorious prophecies, which specially related to the blessing of our race.

In the opening of this scroll, in the revealment of the Divine purpose, God's love would be manifested both to angels and to men—the love which he had before he began his creative work, but which there was no intelligent creature to understand; the love which God had even when he permitted sin and death to mar the happiness of Eden—the love which neither angels nor men could fully see and appreciate during all the centuries of the reign of sin and death.

INTERESTING SERMONS.

Some of the Interesting Topics published in previous issues of Peoples Pulpit are as below. In ordering please do so by volume and number.

Vol. I., No. 3.
"Where Are the Dead?"
"Forgivable and Unpardonable Sins."
"What Say the Scriptures Respecting Punishment?"

Vol. I., No. 4.
"Rich Man in Hell."
"In the Cross of Christ We Glory."
"Hosanna! Hosanna!"

Vol. I., No. 6.
"Liberty! Liberty! Liberty!"
"End of the Age Is the Harvest."
"Length and Breadth, Height and Depth."

Vol. I., No. 7.
"Thieves in Paradise."
"Christ Our Passover Is Sacrificed."
"The Risen Christ."

Vol. I., No. 8.
"Foreordination and Election."
"The Desire of All Nations."
"Peace, Be Still."

Vol. I., No. 9.
"Sin's Small Beginnings."
"Paradise Regained."
"The Coming Kingdom."

Vol. I., No. 10.
"Sin Atonement."
"Spiritual Israel—Natural Israel."
"The Times of the Gentiles."

Vol. II., No. 1.
"Gathering the Lord's Jewels."
"Thrust in Thy Sickle."
"Open Letter to Adventist.."

Vol. II., No. 2.
"Weeping All Night."
"Every Idle Word."
"Refrain Thy Voice from Weeping."

Vol. II., No. 3.
"What Is the Soul?"
"Electing Kings."
"Do You Know?"

Vol. II., No. 4.
"The Hope of Immortality."
"The King's Daughter, the Bride, the Lamb's Wife."

Vol. II., No. 5.
"Calamities—Why Permitted."
"Pressing Toward the Mark."
"Christian Science Unscientific and Unchristian."

Vol. II., No. 6.
"Our Lord's Return."
"The Golden Rule."
"The Two Salvations."

Vol. II., No. 7.
"The Law of Retribution."
"Spiritism Is Demonism."
"Put Away All Filthiness."

Vol. II., No. 8.
"Necessity for Messiah's Kingdom."
"Jonah in the Belly of Hell."
"What God Requires of Us."
"Workmen That Need Not to be Ashamed."

Vol. II., No. 9.
"Day of Vengeance."
"The Lord's House in Top of the Mountains."
"Vessels of Gold and of Silver."

What Say the Scriptures About

SHEOL—HADES—HELL ?

A very interesting pamphlet, explaining every verse in the Bible in which the original words are found that are translated into the English as "Hell," will be sent on postal-card request, free of charge, to any one. Address BROOKLYN TABERNACLE, Brooklyn, N. Y.

The Bible Students Monthly

International Bible Students Association, *Publishers.*

VOL. II — NEW YORK CITY — No. 12

The Most Precious Text

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

THE first thought connected with this text, dear friends, is the peculiarity of the fact that the God of all grace, the Almighty, the All-Wise, the All-Just, should have love for the world of mankind. It would surprise none of us if the Apostle had written that God greatly loved the holy angels and that he would do any and everything for their protection and blessing. We would have said, "It is just like him. Of course he would do so. They have always been loyal, always been true. They are noble images of himself in character." If the statement had even been that God so loved his saints—that, blemished by the imperfections of the flesh, he had accepted them through the merits of Jesus' sacrifice and counted them as perfect and entire in him—this would have caused greater surprise than God's love for the angels. And yet we would have said, "Yes, it is just like our heavenly Father to be abundantly gracious and to remember the sins and iniquities no more against those who have fully turned to righteousness and by faith have been covered by the Redeemer's Robe of Perfection."

"Condemned Sin in the Flesh"

If our text were the only one of Scripture to the contrary (but it is not), it would be an utter refutation of the blasphemous doctrine of eternal torment as the Divine purpose toward mankind. The thought that God created our race with the foreknowledge and pre-arrangement that the overwhelming majority (all except the saintly "elect") must spend an eternity of hopeless torture, is thoroughly out of accord with reason, as well as contradictory to our text, "God so loved the world." Does love plan torture? Does loving provision not imply wisdom in the use of power, that the creature may not be injured, if he shall not be benefited by the program? Is it conceivable that he who commands us to love our enemies and to observe toward them the Golden Rule would himself ignore that Rule and injure, not only his enemies, but also the ignorant, the superstitious, the great masses of mankind—of whom the Apostle declares, "The god of this world hath blinded their minds?"—2 Cor. 4:4.

Let us have done with such nightmares, such "doctrines of demons," as the Apostle styles them. Let us begin to know our Creator, our heavenly Father, for such knowledge is a step toward love for him, and hence toward life eternal for ourselves. It was our dear Redeemer who said, "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.) Not only the world perishes because of lack of true knowledge of the Creator, but many of God's people are similarly hindered. As the Scriptures declare, "My people are destroyed for lack of knowledge."—Hosea 4:6.

It should be understood by all that God's love for mankind, as well as Divine Justice and Wisdom, prepared man's penalty—"The wages of sin is death" (Romans 6:23). It is in full harmony with this that we know that the Lord drove our first parents out of the Garden of Eden and placed the cherubim with flaming sword to prevent their return thither. It was a merciful provision, because had they continued to have access to the trees of life and thus to continued existence, it would have meant everlasting life for sinners. And to give sinners eternal life and to perpetuate a condition of sin, rebellion, anarchy, in the universe to all eternity would have been discreditable to the Divine Character and Government, as well as injurious to his creatures. God's determination, therefore, from the very beginning was that he would have a clean universe, and hence the law, "The soul that sinneth, it shall die"—a law which ultimately must prevail as respects the fallen angels and Satan, as well as in respect to mankind.

Thus we have the assurance that ultimately nothing shall mar the harmony of the universe. What the Scriptures point out respecting the future will prove true. "And every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever" (Rev. 5:13). Thus the time will come when sin and all who love sin will be destroyed and when, as a consequence, the Scriptures assure us, "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new."—Rev. 21:4, 5.

"That He Gave His Son"

God's love for sinners, as we have seen, was so great that he would not allow them to have everlasting life, because that would mean to them everlasting imperfection and sorrow, etc. But our text tells us of a still further step that the Lord took—and hence shows a still further love.

"He gave his only begotten Son." How? When? Where? What for? We answer, He did not give his only begotten Son to suffer eternal torment for us. Thank God, No! Yet, if eternal torment had been the sinner's penalty, God's Son could not have been their Redeemer, except by paying that awful price. As we have seen, however, the penalty was not that, but a death penalty—"The soul that sinneth, it shall die;" "Dying thou shalt die;" "The Wages of sin is death." God gave his only begotten Son to die for our sins that he might bring us back to God. Our Lord's death on Calvary was the sufficient price for the sins of the whole world, although he did not apply that price directly to the world, but to believers of this present time; and, indirectly, through the consecrated believers, the Bride of Christ, it will be applied to mankind in general, thus permitting the Church class to "fill up that which is behind of the afflictions of Christ," and to share with him in the sealing of the New Covenant for Israel, and through Israel for the world. "Behold, the days come, saith the Lord, that I will make a New Covenant with the house of Israel, and with the house of Judah."—Jer. 31:31.

Left the Heavenly Glory

Nor should we understand that God compelled his only begotten Son to die for us, but rather, as the Scriptures inform us, he set before him a great prize, so that Jesus counted it all joy to lay down his life that he might be the heavenly Bridegroom to the Church and be the Mediator of the New Covenant for Israel and the world of mankind. How wise, how just, are God's arrangements! Though he possesses all power, yet he would not infract the rights or liberties of even the most humble of his creatures, much less the rights of his only begotten Son, our Lord.

The Scriptures inform us that it was in accord with the Father's arrangement and the giving of his Son that he made to him the proposition to become man's Redeemer and uplifter and the Head of the Church, to receive glory, honor and immortality. It was in view of this proposition as a whole that we read of our Lord that he, "For the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of God" (Heb. 12:2). Again, "Who gave himself a ransom for all, to be testified in due time" (I Tim. 2:6). He left the heavenly glory and took upon him the human nature and, as the man Christ Jesus, gave himself as the Ransom for all.

Whosoever Believeth in Him

God's love is not only large and broad, but it is also deep and high. In blessing mankind he purposes the largest blessing possible in the wisest manner. He will not justify the heathen in their ignorance nor justify willful rebels. He limits his favor by two conditions:

First.—The blessing through his Son shall go only to those who intelligently know of it and by faith accept it.

Second.—It shall be available only to those who desire to come into harmony with Divine laws as obedient children.

This presents a difficulty to our minds until we come to understand what the Scriptures call the Divine Plan of the Ages. Until we understand that Plan, we are inclined to find fault with the Divine arrangement and with ourselves and with fellow-Christians and generally to be uncomfortable and disappointed in proportion to the largeness of our hearts and our interests in God's character and in humanity. We find fault with ourselves and others that the world has not long ago been evangelized and made acquainted with God. We find fault with God that he is allowing the heathen to go down into death at the rate of ninety thousand per day, with no knowledge of the "only name under heaven whereby we must be saved." We squirm and twist in our reasonings in trying to justify this course and are still further harassed by the horrible nightmare of eternal torment, which teaches that the heathen not only do not get eternal life in glory, but that they do get eternal life in misery.

Alas, how true are the Lord's words through the Prophet, "Your covenant with death shall be disannulled, and your agreement with the grave shall not stand. From the time that it goeth forth it shall take you; for morning by morning shall it pass over, by day and by night; and it shall be a vexation only to understand the doctrine."—Isa. 28:18, 19.

The Plan of the Ages

The key to the whole Mystery is that God first selects from amongst mankind a special class of those able and willing to exercise faith in him, to receive the Spirit of Christ, and to demonstrate their loyalty by walking in his steps. These, he tells us, he is calling out of the world by what the world calls the foolishness of preaching. These he is testing as respects their faith and loyalty and using the trials and oppositions of this present time as chiseling processes and burrs to shape and polish and prepare the precious stones for their glorious setting in the heavenly Kingdom. There are not many of these altogether. "Fear not, little flock; for it is the Father's good pleasure to give you the Kingdom" (Luke 12:32). They are being selected out of all denominations, kindreds and tongues, and amongst them are not many great, wise, noble or rich. They are chiefly the poor of this world, rich in faith, heirs of the Kingdom.

This "little flock" of "saints," this "royal priesthood," with Christ their Redeemer, their Lord, their Bridegroom, their Head, their Chief Priest, are to constitute the Kings, Priests, Judges, Rulers of the world of mankind. Then in the age to follow this one, in the Millennium, God's time shall come for dealing with mankind as a whole. In co-operation with the Kingdom work will be the binding of Satan and every evil influence amongst men, and the letting loose of every good influence and every helpful truth.

This is God's provision for the world of mankind, whom he so loved. Not merely for the saints, who already have the hearing ear, the seeing eye, and the appreciative heart, is God's loving provision, but for poor, degraded humanity, which, through centuries of sin, has almost entirely lost the image and likeness of its Creator. The promise for these is that they shall be privileged by resurrection processes to return to full harmony with the Lord and to repossess the blessings and favors lost by Father Adam when he sinned—blessings and privileges redeemed for Adam's race through the merits of our dear Redeemer's sacrifice at Calvary.

Believers Might Not Perish

Notice how the various features of our text intermesh with each other, like the cogs and pinions of a well-fitted machine! Let us get rid of the wrong thought that so long has befogged our reason and robbed our hearts of the proper reverence for our Creator! Let us get rid of the thought that "perish" means to preserve in eternal torture, thus confusing the minds of the Lord's people and the world to the true teachings of the Scriptures. Perishing, of course, means perishing—to lose life, to become extinct. Man, originally made in God's image, was prepared for eternal life; eternity was to be his destiny. But sin forfeited those life-rights. He came under a sentence of death—that he should perish like the brute beast. Hence, his only hope of a future life is in the Redeemer and the resurrection which his sacrifice has secured.

God's Provision

Man's intelligence and higher organism could avail him only on condition that they would be used in harmony with his Maker's reasonable and just requirements. Otherwise he must die the death, as being even less worthy of prolonged existence than the brute. Note how our text points out that God saw that in the race of Adam there would be many who, if they understood the light and the Truth and had it in contrast with the wrong, would be glad to return to harmony with God—glad to accept of Christ and Restitution privileges and blessings, and to come into full accord with the Almighty and with Jesus, and to have back again the life-rights forfeited by father Adam. Hence God's provision for the race as a whole—that they **might not perish as the brute beast,** but attain to eternal life again, attain to all that was lost in Adam, all that was redeemed by Jesus Christ our Lord—eternal life, fellowship with God the Father and the Son and communion with the holy Spirit.

"God moves in a mysterious way
His wonders to perform."

These words of the poet are wonderfully true! Truth is, indeed, stranger than fiction! The Divine Plan for human salvation is higher and deeper, longer and broader than any of us dreamed of! Yet it is most exact; nothing about it is slip-shod or irregular. While the blessed privileges of reconciliation will be granted to all of Adam's race, they will be forced upon none.

The Bible Students Monthly

PUBLISHED AT
82 BEEKMAN ST., NEW YORK CITY
C. W. Hirk, Publisher

An Independent, Unsectarian Religious Newspaper, Specially Devoted to the Forwarding of the Laymen's Home Missionary Movement for the Glory of God and Good of Humanity.

Secretary of State Knox, in concluding a stirring address before the graduating students of the University of Pennsylvania, spoke as follows: "We have reached a point where it is evident that the future holds in store a time when wars shall cease; when the nations of the world shall realize a federation as real and vital as that now subsisting between the component parts of a single state; when by deliberate international conjunction the strong shall universally help the weak, and when the corporate righteousness of the world shall compel unrighteousness to disappear and shall destroy the habitations of cruelty still lingering in the dark places of the earth. This is 'the spirit of the wide world brooding or things to come.' That day will be the Millennium, of course; but in some sense and degree it will surely be realized in this dispensation of mortal time."

May Sin Again Invade the Earth When Once Rooted Out?

Will there be any danger that at some future time sin may again invade the world, again degrade God's human representatives and obscure the glory of the Divine creation? We answer, no, never. The guarantee of this is in the Lord's words that there shall be no more death. So surely as there will be sin, the penalty of sin must follow it, hence the guarantee that there will be no more dying, is the guarantee that there will be no more sin. But how can this be guaranteed and at the same time man's free moral agency be preserved? The Scriptures give the explanation, telling us that at the close of the Mediatorial Kingdom, when Messiah shall have accomplished his work of putting down all opposition and bringing all the willing and obedient up to perfection of human nature, then he shall deliver up the kingdom to God, even the Father. The next step in the Divine program as outlined in the Revelation is that the world, no longer under the Mediatorial covering of the Redeemer and no longer needing such a covering because perfect, will be subjected by the Father to severe tests of their love and loyalty, their obedience, similar to the test which came upon father Adam in Eden, when he was perfect.

The description of Revelation is that Satan will be loosed to tempt and deceive all the people whose number will then be as the sands of the seashore. What proportion he will succeed in deceiving is not intimated, but the general statement is made that all those who are deceived by him in that crucial test will be utterly destroyed with Satan in the Second Death, which, symbolically, is represented by the "lake of fire." This will leave a clean Universe as represented in the Scriptures, and "every voice in heaven and in earth and under the earth will be proclaiming praise, honor, dominion, might and power to him that sitteth on the throne and to the Lamb." Blessed are our eyes and our ears and our understanding hearts which are already enlightened in advance of the world, that have already learned of the glory of God. We with the seraphim proclaim, "holy, holy, holy, Lord God Almighty," and we rejoice that the time is near at hand when the whole earth shall be filled with his glory.

Thieves in Paradise

Luke 23:43.—This greatly misunderstood text explained in Peoples Pulpit, Vol. I, No. 7.

Send post card for free sample.

The Savior of the World

"Behold, I bring you good tidings of great joy which shall be to all people; for unto you is born this day in the city of David, a Savior, which is Christ the Lord."—Luke 2:10-14.

IT matters not that December 25th is not the real anniversary of the Savior's birth, but probably the anniversary of the annunciation by the angel Gabriel, the anniversary of the Virgin Mary's conception, our Lord being born nine months later on the calendar, or about October 1. One so great, whose birth, death and resurrection from the dead mean so much to the human family, may be remembered and celebrated any day, every day, by all those who appreciate what he has done for our race. Since, then, the majority of Christian people have become habituated to the celebration of December 25 as our Lord's birthday, we need make no protest, but join with all in celebrating that day with rejoicing of heart, giving gifts and remembrances one to another, thus copying Divine favor, which gave to mankind the Son of God as a gift of mercy and love for our redemption.

For four thousand years and more the promise of God, clothed in more or less of obscurity, had been given to mankind, intimating that ultimately the great curse of sin and death, which had come upon the world through Father Adam's disobedience in Eden, would be rolled away, and instead of a curse (a blight), would come a blessing of the Lord with life-giving refreshment. In various types, figures and shadowy promises this lesson had come down through the ages to the time of our Lord's birth, especially among the Jews, who were the Divinely favored and covenanted people. And since the Jews were of a commercial spirit many of them were to be found in all parts of the civilized world; and thus among every people the faith in the one God and the hope of Israel through a Messiah was more or less made known, so that at the time of our Lord's birth we read, "All men were in expectation" of a soon-coming Messiah. Doubtless this expectation was built upon the interpretation of Daniel's prophecy, which we now see clearly marked the year of our Lord's majority, when he was 30 years of age, and made his consecration to his work and received the begetting of the Holy Spirit, his anointing as the great antitypical High Priest and as the great antitypical King over Israel and the world.

From Bethlehem to Nazareth

In olden times there were honorable cities and mean cities. Nazareth was generally recognized as one of the latter, while Bethlehem was distinctly one of the former—the city of David, Israel's beloved King. The Scriptures explain to us that Mary, our Lord's mother, and Joseph, her husband, were both of the lineage of David, and that in a seemingly accidental manner, the prophecy was fulfilled which foretold that Messiah would be born in Bethlehem.—Micah 5:2.

The Roman Empire at that time bore rule over the whole world, the Jews being a subject people and make of them being subject to it, but waiting ex-Messiah, who would deliver them from being subject people and make of them the ruling caste of his Kingdom, the dominion of the world. Rome's great Emperor, Caesar Augustus, was in power at this time, and had sent forth his decree for a polling or census of the whole world for purposes of taxation, etc. Luke informs us that it was in response to this royal decree that Joseph and Mary went up to their native city to be enrolled, and that thus it was that Jesus was born in Bethlehem, and on account of the great concourse of people at the time and for the same purpose, accommodations being scarce, the stable of the inn, or khan, was used by some as a lodging. Joseph and Mary, being of the late comers, were forced to occupy these humble quarters, and thus it was that the King of Glory, whose Kingdom is by and by to rule the world, was in the time of his flesh born in a stable and cradled in a manger.

The Angels and the Shepherds

Noble shepherds those must have been to whom the Almighty sent the angelic message respecting the birth of Jesus, the Messiah, the message which has come down through the ages and has reached our ears—the message which thrills us the more in proportion as we are able to grasp its meaning. First a single angel appeared to the shepherds and allayed their fears, saying: "Fear not; behold I bring you good tidings." It would appear that fear is one of the dominating impulses of the human mind, especially in conjunction with any revelations from the Lord. The same is true today with all except the comparatively few who are well informed respecting the Divine character and plan. Thus the subject of religion is obnoxious to the world in general—a subject which they prefer to avoid because of a feeling of guilt and a dread of further knowledge of condemnation.

"Good tidings," is another translation of our word Gospel. How beautiful the thought that the Gospel is really and truly good tidings! Alas! for the misrepresentations of God's plan, under which so many of his true people misunderstand his character and his Word and apply the term Gospel to their various messages from the dark ages, teaching purgatory and eternal torment as the portion of the race. Let us get away from this false thought and get the truth that the Gospel is good tidings. The angel elaborated, saying that his message was "good tidings of great joy, which shall be unto all people." Ah, thank God, his plan is wider and deeper and higher and grander than anything we had ever conceived. The Gospel message is not merely to be good tidings to the comparatively few that now have ears to hear and eyes to see its beauties, but in God's due time it is to be good tidings of great joy to all people.

The Cause, the Logic, of the Message

The message took cognizance of the fact that it was to reasonable people, who would want to know why the unchangeable God, who had once pronounced a curse, should at any time so amend and alter matters as to supplant the curse with a blessing. The messenger states the philosophy of the Divine Plan. "Unto you is born this day a Savior, which is Christ (Messiah) the Lord." There we have the key to the entire Gospel statement of how God could be just and yet now be the justifier of sinners who accept Jesus. The word Savior here signifies life-giver, and how beautiful is the thought that as death is the wage of sin, the curse upon the race, this Messiah who was born is to be the one who will rescue the race from the sentence by giving them life again. The explanation of how he would give life was not given, nor was it necessary at that time; but now, in the light of developments, and with the explanations furnished through the Spirit, in the New Testament, we see how our Lord's voluntary sacrifice of his life, dying the just for the unjust, settled the claims of Divine Justice against Adam and thus incidentally against all who shared his sentence.

A Prophecy of Good Things

Yes, the angelic message was a prophecy of good things to be accomplished for the Church and the world during the Millennial Age. The Church is to have the first blessing. The first resurrection is to be composed only of the blessed and holy who shall live and reign with Christ during the millennium, the thousand years in which Satan shall be bound, and when the good influences of truth and righteousness shall enlighten the whole earth. The declaration of the Scriptures is that the deliverance of the Church will come early in the morning of that Millennial Day, as the prophet declares, "God will help her early in the morning."—Psalm 46:5.

It will be during the Millennial Age that this prophecy of the angel will have its fulfilment, and the great Savior who has already redeemed us by his sacrifice will stand forth as the King, the glorified Messiah, and establish his dominion of righteousness in the world for the blessing and uplifting of every member of the race. In harmony with the words of the Apostle, those will be "times of refreshing," "times of restitution of all things spoken by the mouth of all the holy prophets since the world began." (Acts 3:19-21.) If the Lord had based the hope of the world upon some works of merit or righteousness of the world's doing, then, indeed, we might have feared—indeed, the more we know of the world the less hope we would have. But, on the contrary, the Lord has based the entire proposition for the future blessing, not upon our worthiness, but upon the worthiness and sacrifice of his Son. "To you is born a Life-Giver, which is Messiah, the Lord."

The Angels' Song

It was after the giving of the message of good tidings of great joy by the heavenly one that a host of angels appeared to the shepherds, saying, "Glory to God in the highest, and on earth peace, good will to men." This, too, is a prophecy. It has not yet been accomplished, but will be fulfilled in every particular in God's due time, which, we believe, is now nigh, even at the door. Not yet does God receive glory in the highest, not yet is there peace among men. Quite to the contrary. God's name is blasphemed, not only by those who vulgarly and in ribald jest take the Divine Name in vain, and not merely by the heathen who worship devils and think they are gods, but even by Christian people, God's name is blasphemed every day. For be it known that blasphemy is any dishonorable misrepresentation of the character of another. God be merciful to us, but at some time or other doubtless everyone of us here present blasphemed the holy name in this manner—by misrepresenting the Divine character and Divine Plan, by picturing the God of love and mercy and justice and truth as the originator, the planner, the perpetuator of the eternal torment of the great mass of his creatures, born in sin and shapen in iniquity, born to sin as the sparks to fly upwards.

But the Lord had mercy upon us because we did it ignorantly. And we also should have compassion upon others who still ignorantly misrepresent our God, and our energies should be continually bent to their assistance, that the eyes of their understanding might open more widely to perceive the lengths and breadths and heights and depths and know the love of God which passeth understanding.

Noting that peace on earth and good will to men have not followed the Savior's birth thus far, and in discerning that this is a prophecy of what is to be accomplished during the existence of the Messianic Kingdom, many have been inclined to change the translation of this verse so as to have it read, "On earth peace among men, in whom he is well pleased." But even by thus changing it the statement would not be true, for even the Lord's people have no peace on earth. Whatever peace they have is in their hearts, and based upon their faith in the Lord and in the glorious things which he has promised. Our Lord himself and the Apostles testified to this, assuring us that whosoever in this present time would live godly should suffer persecution, that a man's foes would be they of his own household, etc. (2 Tim. 3:12; Matt. 10:36). Let us not confuse ourselves nor abridge the testimony of the Word, but with the eye of faith look forward to the day of Christ, in which all these glorious things shall have their fulfillment, in which peace shall indeed fill the whole earth with the knowledge of the glory of the Lord, bringing Divine favor and rolling away the curse from the entire groaning creation, as pointed out by the Apostle.—Rom. 8:22.

"WHERE ARE THE DEAD?"

This sermon was published in PEOPLES PULPIT, Volume one, Number 3. The interest aroused and the great demand for copies of this sermon have been remarkable. A sample copy will be mailed to any one free.

Earth to Be Filled With God's Glory

"The glory of the Lord shall be revealed and all flesh shall see it together."—Isaiah 40:5.

WHILE it is quite true that the heavens declare the glory of God and the earth showeth his handiwork, it is also true that but few appreciate these facts. Few see the glory of the Lord, few see the glory of the sun and moon and stars, and their wondrous harmonies of movement and relationship. And while the earth shows God's handiwork and his provision for the necessities of all his creatures in hill and valley and plain, grain, fruit and flower, beast, bird and man, the great majority of the race accept divine blessings daily with but little appreciation — with but little thankfulness. The majority, as the Apostle declares, are "blind and cannot see afar off."—2 Peter 1:9.

Nor need we wonder that it is only those who have the eyes of faith, only those whose eyes of understanding have been opened, who can appreciate the divine glories and benefits at the present time. When we look around us and see that sin and death are reigning, that their sting has blemished every pleasure, every joy, every beauty, the natural inquiry is, Why does not the Creator of the Universe rule amongst the children of men, overthrow Satan and sin and death and all their train of evils, and give to God's creatures such blessings as might naturally be expected from such a beneficent Creator and Father?

A satisfactory answer comes to us from but one direction—the Bible. True, infidels and higher critics generally tell us that nature is our God and Creator and is without sentiment, is merely an operation of laws which ignore man's noblest sentiments of justice, love, mercy, etc. But this answer is not satisfactory to the reasoning mind, which feels assured that the Creator cannot be inferior to, but must be the superior of the created being. Hence, reason tells us that he who formed the eye sees even better than we; he who formed the ear hears better than do we; and he who gave us noble qualities of heart and mind has the same on a higher and more complete plane; that at the very most we were merely made in his image; and here the Scriptures step in and assure us that all this is true, but that we have lost much (some more and some less) of the Divine likeness through the fall, through sin and its penalty—"dying thou shalt die."

Weeping Endures For the Night

The Lord, speaking to us through the prophet, comforts us with the thought that "weeping may endure for a night, but joy cometh in the morning" (Psalm 30:5). The era of the reign of sin and death is thus figuratively spoken of as a night time, a dark time, when the Sun of Divine Righteousness and glory does not shine upon the human family—when only the reflection of his glory may be seen in the stars of hope and the moon of the Mosaic Law. It is in harmony with this that other Scriptures assure us that darkness covers the earth—the most enlightened of the human family—and gross darkness covers the people, the heathen.—Isa. 60:2.

As the poet has expressed it, the human family are "like children crying in the night." With the morning sun will come the termination of all our troubles, our sorrows, our crying and our dying, "for the mouth of the Lord hath spoken it." The morning of the New Dispensation, the Millennial Morning, will be ushered in, the Bible assures us, by a great time of trouble, a great thunder storm, from behind which the Sun of Righteousness shall arise with healing in its beams, to flood the whole earth with the light of the "knowledge of the Lord as the waters cover the sea."—Isa. 11:9.

These various Scriptures indicate that the knowledge of the Lord is to come in the Millennial Age, that then the tears will be wiped from off all faces; that then the Lord's blessing and uplifting influence will be with every creature; that then the darkness will be over and the true light will shine, the Sun of Righteousness.

Tears Not Yet Wiped Away

All these and many more Scriptures imply what we know to be the case, that the knowledge of the Lord does not prevail now, that the glory of the Lord is not now seen, that the tears of humanity are not now wiped away. Whoever believes this Scripture looks forward to a glorious coming day, the Golden Age. Whoever doubts this testimony, viewing it from the standpoint of the higher critics, loses the power, strength and help which he might have through its acceptance. Let us learn more and more to take the Lord at his word and thus have more of his joy, his peace and his love shed abroad in our hearts, because of having the true hope built upon the sure foundation of Divine testimony.

God Bless the Missionaries

Our hearts go out toward those who have consecrated their lives as missionaries to carry the message of Divine truth and grace to the twelve hundred millions of heathendom. We are glad to know through missionary reports that a few here and there become Christians, and that many children are gathered into schools where they are taught various branches of useful knowledge. But no reasonable mind can hope that all the efforts—if doubled, if trebled, if multiplied ten times—would accomplish the desired results and blot out the darkness and fill the earth with the knowledge of God. On the contrary, we see that the number of heathen is today twice as great as it was a century ago—six hundred millions then, twelve hundred millions now. We see further that the four hundred millions accredited as Christians in such statistics include so many goats, so many wolves in sheep's clothing, and so many ring-streaked and speckled sheep as to contradict the thought that Christendom is the ideal to which the Lord intends to bring humanity. Indeed, we may feel sure that if all the missionaries were to be called home and a thorough-going work attempted among the four hundred million professed Christians, the results would still be unsatisfactory.

The church does not possess the power to more than gloss the fallen human nature—to more than partially civilize the masses of the people. The great and deep truths which the Redeemer taught respecting the "narrow way" and self-sacrificing conditions arranged for his followers in the present time, are now appreciated only by a mere handful of the race. These alone see the glory of the Lord as in a mirror, in the Word, by faith—they "walk by faith and not by sight." To these alone, therefore, comes any measure of appreciation of the Divine glories and blessings. Of these alone the Lord speaks, saying, "The secret of the Lord is with them that fear (reverence) him, and he will make them to understand his Covenant (promise)." (Psa. 25:14.) To these alone, therefore, is displayed even the reflection of the coming glories in the promises of the Scriptures, which they see and appreciate with the eye of faith. Actually, the glories of the Lord are not revealed to mankind.

The Promise of Our Text

Our text declares that "the glory of the Lord shall be revealed, and all flesh shall see it together." Here is an admission that the glories are not yet revealed as well as a promise for the future revelation, and that future revelation is not merely to be for the church in glory, but for the world—for all. Neither will it be, as some of our pre-millenarian brethren think, merely for those who shall be so fortunate as to live when the glorious Millennial epoch shall be ushered in. On the contrary, it shall be unto all flesh, which will include those who have gone down into the prison house of death, the tomb, sheol, hades, during the past, and of whom the Lord declares, "All who are in their graves shall hear the voice of the Son of Man and shall come forth."—John 5:28.

Of course, it was possible for the Lord to have revealed his glory at any time in the past, but the Scriptures inform us that this was not the Divine purpose; that God chose rather to allow the night of weeping and sin and death to give to the world of mankind an experimental lesson on the exceeding sinfulness of sin, as well as to give to the holy angels an object lesson along the same lines, without prejudice to any, but in the interest of all, to cause the light of the knowledge of his glory to fill the whole earth.

The glory of the Lord will not be seen by all flesh during the present Age—not until the New Dispensation shall remove present blindness and display to the world the love which God bore for us all as exemplified in his great gift, his Son, and the provision made for our recovery from sin and death through him by his resurrecting power. By and by, when not merely the justice of God, but also his love has been manifested, his power will also be manifest in the overthrow of Satan and in the arrangement of all the affairs of the New Dispensation in favor of Adam and his race, in assisting them up out of their degradation and death back to all that was lost in Eden. Finally, the wisdom of God will be seen in having permitted sin, and evil, and death and all the train of connected woes. It will be seen that it was wise to do so as a great lesson for man and for all creation. Thus will the glory of the Lord be revealed, and all flesh shall see it.

God's Footstool to Be Glorious

The Lord declares heaven to be his throne and the earth his footstool. He has informed us respecting the glory of heaven, and we know of the disorder, darkness, trouble and sin in the earth—prevailing throughout God's footstool. Do we wonder that he allows his footstool to be thus out of accord with himself, his righteousness, his power, his wisdom, his love, his justice? If so he gives us the assurance that at the second coming of Christ "he will make the place of his feet glorious." (Isa. 60:13.) This is in full accord with all the other testimonies on the subject of the great work of the Lord Jesus in the earth—the restitution promises to begin at the second coming. (Acts 3:19.) All are to lead up to and finally accomplish the renovation of the earth, of God's footstool, to make of it a paradise of God as promised, to restore mankind once more to his original position of king of earth, subject to his Heavenly King.

Let us not forget that while Divine glory will be manifested in the perfections of earth, its fruits, its flowers, the beauties of nature, etc., yet the grandest exhibition of Divine glory will be in mankind himself. To appreciate this we must remember that God created man in his image and likeness and for his glory. We must remember also that it is written of our race, "All have sinned and come short of the glory of God." God's glory in us as a race has been blemished; we no longer as a race properly reflect the Divine image and likeness. In harmony with this we can see that all the work of restitution, all the blessings coming to the earth in material ways, would not fully show forth the glory of the great Creator so long as man, his chief handiwork, would be imperfect, blemished. Hence the grandest feature of restitution held out before us pertains to mankind himself. The return of humanity to its former estate of the Divine likeness will be the crowning climax of the Divine Plan, set in operation when man was created by Jehovah, who, we are assured, is working all things according to the counsel of his own will.—Eph. 1:11.

The King of Glory

The titles of this great King of glory who is to accomplish so great a work are full of satisfaction; he is to be the "Prince of Peace," the "King of Righteousness," the "Judge," the "Everlasting Father" to the race; and his obedience to righteousness, to the Father's will, and his love for humanity, was exemplified in his sacrifice as our ransom price. All these assure us that the wonderful powers committed to his care and exercised by him during the Millennial Age to effect this return of Divine glory to the earth, will be exercised in full harmony with all the principles of love which he has already so richly manifested in his dealings with our race.

Through the prophet the Lord gives us the message respecting Messiah and his work—"He shall not fail nor be discouraged until he shall have established righteousness in the earth." (Isa. 42:4.) Our Redeemer's sojourn with our race in the valley of the shadow of death and his sufferings, demonstrated his faithfulness—he did not fail, he was not discouraged. In harmony with the Divine will, the church, his espoused Bride, continually under his guidance, when called to walk in his steps and to suffer for their loyalty to the truth, by his grace shall neither fail nor be discouraged—an elect company of them, all overcomers, more than "conquerors," will eventually be found. Then all these together, the jewels of the Lord gathered to himself, will shine forth in the Kingdom as the glorious Sun of Righteousness for the healing and restoring of all the families of the earth (Matt. 13:43.) A picture of this future work of establishing righteousness in the earth—abolishing sin and death by the uplift of the human family out of these—is given us in the symbols of Revelation. There the glorified, elect church, changed to spirit conditions, is pictured as the heavenly Jerusalem, in the midst of which is the throne of God's glory. "God is in the midst of her."—Psa. 46:5; Rev. 21:2, 3.

The symbolical picture shows a river of life flowing from the Throne, and on its either bank grew trees whose leaves are for the healing of the nations, while the spirit and the Bride glorified say to all the families of the earth, "Come and take of the water of life freely," and "whosoever will may come." (Rev. 21:1, 2, 17.) In proportion as any will fall into line with the righteous laws of the Kingdom and into loving obedience to the great King, in that same proportion will he be drinking of the water of life provided by the great Life Giver—in that same proportion will he be rising out of his condition of sin, imperfection and dying, up and back to all that was lost by father Adam.

The Hope of Immortality

THIS subject, which has been so misunderstood, is convincingly and Scripturally treated in Peoples Pulpit, Volume 2, Number 4.

Send post card for free sample.

EVERY THINKING
CHRISTIAN
SHOULD READ

PASTOR RUSSELL'S BOOKS

"Studies in the Scriptures"

Respecting the first volume of this work THE ATLANTA CONSTITUTION says editorially:

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the church—outside the plan of salvation, and if Calvinism be true, outside of all hope and inside of eternal torment and despair.

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love and mercy and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts that he throws a flood of light upon that seem to uncover its meaning."

* * *

The set of six volumes, cloth, 3,000 pages, is supplied by the BIBLE AND TRACT SOCIETY, NO. 17 HICKS ST., BROOKLYN, N. Y., for the usual price of one such volume, namely, $2. This includes postage or expressage to your home, anywhere.

Pictures of the Kingdom

'The Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost."—Rom. 14:17.

LET us keep in memory that the Master's parables of the Kingdom of Heaven relate to the class of people whom he is calling out of the world of mankind to be associated with him in his Mediatorial Kingdom soon to be inaugurated. Let us remember that sometimes this class is spoken of as including, nominally, not merely the saintly, the wheat class, but also, to some extent, the tares, as shown in our study of last week. These different parable-pictures represent the same subject from different standpoints, just as we take a photograph of a building from the north, the south, the east and the west, internally and externally.

Like a Grain of Mustard Seed

As a mustard seed is very small, yet produces a large bush, so that the fowls of the air may lodge in its branches, so this illustrates how the Gospel of the Kingdom would, from a small beginning, attain to a considerable size. Its size would not be great among the trees, but great among bushes or herbage. Thus the message of Christ received at first only by the poor and the few of Israel, has finally grown to such important dimensions that the fowls like to gather in its branches. But let us remember that the fowls, according to our Lord's interpretation of a previous parable, represent the servants of the Wicked One.

So then the teaching of this parable would lead us to conclude that the Church of Christ, at one time, was so unimportant in the world that it was a shame and a dishonor to belong to it, but that ultimately it would become honorable and great and the Adversary's servants would have pleasure in its shade. This development the Scriptures represent as being Babylon, declaring that, as a whole, with the various branches and denominations, the nominal Church of Christ is Babylonish. Hearken to the Lord's words: "She has become the hold of every foul spirit and the cage of every unclean and hateful bird." (Rev. 18:2.) The intimation is that there is a large outward development of the Church which is not to her advantage and glory but contrariwise. Nevertheless, this is, nominally, the Church of Christ. However his spirit may have been misrepresented and there may have been an improper development, ultimately the great Head of the Church will bring order out of chaos and confusion and will glorify and use his "elect."

"Leaven Hidden in the Meal"

The parable of the "leaven" (V. 33) illustrates the process by which, as foretold, the Church would get into the wrong condition. As a woman would take her batch of flour for baking and put leaven (yeast) in it and the result would be that the mass would become leavened, so it would be with the Church of Christ; the food of the entire household would become leavened or corrupted. Every portion would become more or less vitiated with the leaven of false doctrines which would permeate the entire mass. Thus today nearly every doctrine inculcated by Jesus and his Apostles has become more or less perverted or twisted by the errors of the dark ages.

Treasure Hid in a Field

The desirability of obtaining joint-heirship with Christ in his Messianic Kingdom, is pictured in the parable of "the treasure hidden in the field." The finder, realizing its value, desired it for himself and had such faith in it that he disposed of all his property in order to buy that field, which he believed to contain the precious treasure. Only those who will appreciate the Gospel message will gain its glorious promises. If we love the present life with its joys and prospects, its hopes and ambitions, then we will labor for these, but if we intelligently hear and, by faith, believe the Gospel offer of this age of a share with Christ in his Mediatorial Kingdom, then in proportion to our faith and appreciation will be our self-sacrificing zeal to attain that prize. Whoever believes the message of the Kingdom will find his faith an inspiration, indeed a necessary inspiration, to the attainment of the prize, for it will cost all that he has of earthly blessings; and unless he has faith that he will find the prize, he will surely be unwilling to sacrifice all he has for it.

The field belongs to God. He has put the treasure there. He offers it for sale to any willing to pay the price. The buyer is the Lord and those who accept his invitation to join with him in the sacrifice of their earthly interests that they may be sharers with him in his heavenly glories—in the work of the Age to come, to unearth all that treasure in the blessing of the world of mankind. The hiding of the treasure is necessary; as our Lord said, "Cast not your pearls before swine"; they will not understand you, they will think you foolish, and in their disappointment may do you injury. "Hast thou faith, have it to thyself before God." Make your sacrifice of earthly things to him and he who seeth in secret will reward you openly.

The Pearl of Great Value

Pearls were much more in vogue in ancient times than now. Pearl buyers traded in these gems and carried them to market, where they were highly estimated. The parable represents one of these pearl merchants as coming across the finest pearl he had ever seen. He considered it so priceless that he was quite rejoiced to sell or trade all of his other pearls and property that he might become the owner of that pearl.

This parable represents the Gospel offer of a share with Christ in his Kingdom as being superior to all other propositions of the world. The honor of the world, of name and fame, position and wealth, are indeed desirable; as the Scriptures say, "A good name is rather to be chosen than great riches"; but when our eyes behold "the pearl of great price," the Kingdom offer of joint-heirship with our Lord Jesus in his heavenly glory and the association with him in his work of blessing all the families of the earth, we realize that this is a priceless thing, worth more by far than all the honors and dignities and pleasures of the world.

Those worthy to buy this pearl will gladly exchange all earthly things therefor—even their good name, and this will be necessary, as the Master forewarned them, saying, "they shall say all manner of evil against you falsely for my sake; rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets who were before you" (Matt. 5:11, 12). He that is not willing to have the Kingdom at such a cost is not worthy of the Kingdom. The Apostle said, "Through much tribulation must we enter the Kingdom" (Acts 14:22); and only those who willingly endure such tribulations for righteousness' sake—for the sake of the truth, in obedience to the Heavenly calling—are overcomers.

The Net Gathered of Every Kind

Another parable of the Kingdom represents the gospel message as a "net." Only one kind of fish is desired, but the net gathers every kind. Not every kind will inherit the Kingdom as joint-heirs with Christ Jesus, hence the end of this age will be a sifting, separating time, as represented in the parable. The desirable fish will be gathered into vessels, the remainder will be cast back into the sea as unfit for the Kingdom, but not necessarily unfit for any purpose. During Christ's Mediatorial reign that class unfit for the Kingdom will be dealt with and blessed and, if possible, made useful and fit for eternal life.

Here, as in the parable of the wheat and the tares, the furnace of fire, and the weeping and gnashing of teeth in connection therewith, symbolizes the great time of trouble with which this age will end, giving place to the Mediatorial Kingdom, the Kingdom for the establishment of which upon the earth the Church has been praying so unceasingly for nineteen centuries, "Thy Kingdom come; thy will be done on earth, as it is done in heaven." What a Kingdom that will be! It will be a Kingdom entrusted to a "Little Flock"—"Fear not, little flock, it is your Father's good pleasure to give you the Kingdom"—and it will be fully empowered to establish the rule of heaven among mankind!

Without a Parable He Spake Not

"The words that I speak unto you, they are spirit, and they are life."—John 6:63.

"WITHOUT a parable spake he not unto the people." What the Prophet had declared of him was true, "He shall open his mouth in parables and dark sayings." It is important that we remember this. Many noble Christian people have inferred that our Lord's words were all simple, and that they presented the truth in a manner easily understood by everybody. Nothing is further from the truth. If our Lord's parables and dark sayings be taken as plain, literal statements of truth, they will lead to all kinds of errors and misapprehensions. Let us remember, therefore, the Apostle's declaration, "Without a parable spake he not unto the people."

There is absolutely nothing in the words of Jesus without a deep significance. How many have stumbled over our Lord's parables by taking them to be literal statements of facts! How absurd the conclusion drawn from the parable of the rich man and Lazarus, for instance! How absurd to conclude that simply because a man was rich, fared sumptuously every day, and was garbed in fine linen, that he must suffer through all eternity! How equally absurd to interpret the poor man Lazarus, who lay at the rich man's gate, as representing, literally, poor and diseased beggars! How unreasonable to think that only such as have had an experience of this kind, with dogs to lick their sores, and hungering for the crumbs that fall from the rich man's table, would experience the joys of heaven, according to the Divine program! How foolish to think of Abraham's bosom, which could hold only two or three, as being the portion of blessing for all who would be saved.

A Parable Never the Thing Meant

Note afresh the parable of the wheat and the tares, the gathering of the former into the garner and the burning of the latter. Neither represents literal experiences. In the parable the wheat is not literal wheat, the tares are not tares. The wheat symbolizes the inheritors of the Kingdom; the tares symbolize the offspring of error—children of the Wicked One. The gathering into the barn of safety symbolizes the glorification of the Church on the spirit plane, and precedes the shining forth of the sons of God in the glory of the Messianic Kingdom, for the blessing of the groaning creation; as the Apostle declares, "The whole creation groaneth and travaileth in pain together, waiting for the manifestation of the sons of God." The whole creation is waiting for the shining forth of the sons of God in the Kingdom, and their shining forth in truth and righteousness will scatter all the darkness of sin and error and awaken and revivify the world of mankind.

Eventually all the willingly obedient may enjoy the blessings of eternal life. On the other hand, the description of the burning of the tares, instead of referring to a literal burning, has, evidently, a symbolic significance; it means the destruction of the tare class —not their destruction as individuals, but as "tares," as imitations of the "wheat" class.

The parable of "the sheep and the goats," taken literally, has caused confusion to many. They think of the separation of the sheep and the goats as now in progress, failing to notice the Scriptural declaration that the parable shall find its application "when the Son of man shall come in his glory and all his holy angels (messengers) with him. Then shall he sit upon the throne of his glory and before him shall be gathered all nations, and he shall separate them one from another as the shepherd divideth his sheep from the goats."

We thus see that the application of the parable belongs to the Age to come. All through that age the work of Christ and the Church, his Bride, seated with him upon his throne, will be a work of blessing to the world of mankind. And the manner in which those blessings will be received will demonstrate the sheep-like or goat-like character of every individual of the human family. The sheep-like will come to the right hand position of favor, the goat-like to the left hand position of disfavor. The conclusion of the thousand-year Judgment day will bring the expression of the Lord's favor towards the sheep-like, rewarding them with eternal life, and the expression of his disfavor towards the goat-like, destroying them in the "second death." This is symbolically represented by the statement, "Depart ye cursed into the lasting fire (a figure of destruction) prepared for Satan and his messengers (followers)." The reward of the righteous will thus be everlasting life. The "everlasting punishment" of the unrighteous will be everlasting death, for the "wages of sin is death and the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23.

"I Thank Thee, Father"

Evidently some wise and gracious purpose stands connected with the hiding or secreting at present of the Divine purpose from mankind in general. While the Scriptures declare it is a mark of special favor to the Lord's people that they are made acquainted with the Divine Purposes, yet nowhere do they declare that all those from whom God's plans are secreted are doomed to eternal torture, or to everlasting destruction. Thus our Lord Jesus prayed: "I thank thee, Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."

Had the hiding of the Divine counsel from mankind signified eternal torture for those from whom it was hidden, there surely would have been no ground for thanking the heavenly Father for this act. We can thank him, however, that although many of the worldly wise are not privileged to know of his glorious plans, nevertheless those plans are sure. For the world to have known of the Divine purposes in advance would doubtless have been injurious, because in their blindness they would have attempted to thwart these purposes and therefore would have gotten themselves into a worse condition of condemnation.

INTERESTING SERMONS.

Some of the Interesting Topics published in previous issues of Peoples Pulpit are as below. In ordering please do so by volume and number.

Vol. I., No. 4.
"Rich Man in Hell."
"In the Cross of Christ We Glory."
"Hosanna! Hosanna!"

Vol. I., No. 6.
"Liberty! Liberty! Liberty!"
"End of the Age Is the Harvest."
"Length and Breadth, Height and Depth."

Vol. I., No. 7.
"Thieves in Paradise."
"Christ Our Passover Is Sacrificed."
"The Risen Christ."

Vol. I., No. 8.
"Foreordination and Election."
"The Desire of All Nations."
"Peace, Be Still."

Vol. I., No. 9.
"Sin's Small Beginnings."
"Paradise Regained."
"The Coming Kingdom."

Vol. I., No. 10.
"Sin Atonement."
"Spiritual Israel—Natural Israel."
"The Times of the Gentiles."

Vol. II., No. 1.
"Gathering the Lord's Jewels."
"Thrust in Thy Sickle."
"Open Letter to Adventist.."

Vol. II., No. 2.
"Weeping All Night."
"Every Idle Word."
"Refrain Thy Voice from Weeping."

Vol. II., No. 3.
"What Is the Soul?"
"Electing Kings."
"Do You Know?"

Vol. II., No. 4.
"The Hope of Immortality."
"The King's Daughter, the Bride, the Lamb's Wife."

Vol. II., No. 5.
"Calamities—Why Permitted."
"Pressing Toward the Mark."
"Christian Science Unscientific and Unchristian."

Vol. II., No. 6.
"Our Lord's Return."
"The Golden Rule."
"The Two Salvations."

Vol. II., No. 7.
"The Law of Retribution."
"Spiritism Is Demonism."
"Put Away All Filthiness."

Vol. II., No. 8.
"Necessity for Messiah's Kingdom."
"Jonah in the Belly of Hell."
"What God Requires of Us."
"Workmen That Need Not to be Ashamed."

Vol. II., No. 9.
"Day of Vengeance."
"The Lord's House in Top of the Mountains."
"Vessels of Gold and of Silver."